Jay E. Adams

the Christian Counselor's new testament



A Translation in Everyday English with Notations, Marginal References, and Supplemental Helps

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Jay E. Adams
Translator and Editor

The Christian Counselor's New Testament

A Translation in Everyday English with Notations, Marginal References, and Supplemental Helps

Christian counselors will find this the most convenient tool at their disposal! Intended for use during counseling sessions, this New Testament includes invaluable notes and references that have been carefully selected for their practical value.

The author, a leading authority in the field of counseling, designed this edition of the New Testament to

— provide easy access to key passages for each counseling problem
— suggest how to apply these passages
— enable the counselor to review at a glance the basic principles of counseling
— help the counselor discover reasons for counseling failures

Featured in the text itself are a system of highlighting, marginal notations, and explanatory footnotes. Ample space on the page

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Continued from front flap

invites the counselor to highlight additional texts and to add his own notations.

Supplementing the text are sections titled: "Counselor's Quick Check List," "Fifty Failure Factors," "Typical Remarks and Suggested Counselor's Remarks," "Question Asking," "Listening," "Counseling Outlines for Common Problems" (listed alphabetically), and "The Christian Counselor's Quick Reference to Ten Common Problems."

The author's translation of the New Testament brings out nuances in the text that are of significance to the counselor and that other translations fail to reflect.



Jay E. Adams is visiting professor of practical theology at Westminster Theological Seminary, dean of the Institute of Pastoral Studies, and editor of *The Journal of Pastoral Practice*.

BOOKS BY JAY E. ADAMS

Dean of the Institute of Pastoral Studies, Christian Counseling and Educational Foundation

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THE CHRISTIAN COUNSELOR'S NEW TESTAMENT

THE CHRISTIAN COUNSELOR'S NEW TESTAMENT

A New Translation in Everyday English

with

Notations, Marginal References,

and Supplemental Helps

by

JAY E. ADAMS, Ph.D.

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Preface

The Christian Counselor's New Testament has been designed as a working tool that may be used during counseling sessions. Every decision regarding content and format has been made on the basis of whether it would prove useful in doing the work of counseling. This is not a study Bible, although the student will find in it much that will enable him to do studies of various sorts. Among the intended purposes that were in view are the following:

To provide easy access to key passages frequently used in counseling sessions;

To suggest ways and means of applying these passages to particular problems encountered in counseling;

To enable the counselor at a glance to review some of the basic principles of Christian counseling;

To help the counselor to discover possible reasons for counseling failures;

To assist the counselor in improving his ability to use and apply the Scriptures more effectively in future counseling sessions.

In order to achieve these purposes, a system of highlighting, together with marginal notations and explanatory and applicatory footnotes, has been developed. In addition, at the end, copious supplemental helps of various sorts have been appended. Principal verses helpful in explaining the way of salvation are highlighted rarely, except in the Gospel of John.

No one could anticipate how others might use the Scriptures in counseling, or what passages might prove especially helpful to them. Therefore, the highlighted verses and the marginal notations may need to be supplemented. Additional highlighting is best done with a Magic Marker Hylyter 435. Ample margins provide space for personal notations. Several blank pages at the back provide room for fuller comments and notes.

About the New Testament

Now you may wonder why I decided to make my own translation of the New Testament. There were a number of motives behind this effort. Let me mention but three.

(1) At this point in my ministry, I needed to devote a concentrated period of time to a close study of the Scriptures. Nothing I could think of would demand a more intensive effort from me. So the first motive was personal—I wanted to be confronted with every book, every passage and every word of the New Testament in a vital, life-changing way. Few things that I have ever done have taken so much out of me, while at the same time putting so much into me. But to make a translation for one's personal interests alone seemed selfish. So for whatever blessing and benefit it may have, I send it forth to others.

(2) I was not fully satisfied with the translations that were available. Either they were too wooden, stilted and awkward, or they were too free and paraphrased. I have tried to steer a midcourse between these extremes. I have used everyday English throughout. I have spent over twenty years listening to spoken English, trying to analyze it and understand what the *koine* (Greek word meaning "common" or "everyday") speech of the American public is like.[1] This I have tried to mirror in the translation. I think the Christian counselor will find that the contractions used in the negatives (e.g., "don't" for do not) especially help in communicating to modern Americans. And that's what a counselor needs, the Bible in a speech that communicates while it endeavors to be true to the original. Counselees don't need difficulties with the English; there is enough in the Scriptures themselves for them to struggle with.

(3) Many important counseling nuances have been missed by other translators, who didn't have a counseling (or often even pastoral) orientation when translating. Translations typically

[1] *Koine* was the type of Greek used in the New Testament, which was not written in the literary Greek of the day.

have been the product of scholars (who have done great service for us), not pastors. As a result, something of the pastoral concern inherent in the original writings has been lost. I have tried to restore this wherever I could, constantly keeping in mind the danger of reading into passages what was not there to begin with. Usage alone will determine whether I have succeeded.

Now let me say a few more things about this translation to help you evaluate and utilize it most effectively.

A translation isn't merely a scientific effort; it also involves art and a basic understanding of people. And an essential quality of a good translator is his ability to sense the spirit of the writer in each book. It is not enough to translate his words faithfully in a purely lexical manner. The writer, together with his style and vocabulary, must be known and understood. Again, the circumstances under which he wrote and to which he addresses himself, as well as his total stance toward life and his work, are of great significance.

Therefore, any translation in which there isn't a dime's worth of difference between the styles of Luke and John, or Paul and Peter, is unfaithful to the original. A smooth sameness, in which the whole New Testament comes across as the work of one writer, may please the reader, but as a translation it is a failure. It may be grammatically precise, but it is a poor translation, because it focuses upon grammar and syntax while masking much that is conveyed by the differences—in some places we may even say roughness—of the original.

Moreover, just as there are differences between Luke and Mark, so too there are differences between Galatians and Romans, or I John and Revelation. These differences must *show* in the translation as they do in the original text. If the large capacity for making a great variety of literary responses that Paul and John possessed is not apparent, it fails.

There is yet another sense in which the translator must be able to extend himself beyond the limits of scholarship—he must be thoroughly in touch with the spirit and language of the people for

whom he translates. Men, sequestered in ivy-covered halls, who find their closest friends among the formless and faceless authors of stuffy tomes, who rarely mix with the common man in the supermarket, often will find it difficult to locate the everyday idiom that approximates the fish-market Greek in which the New Testament was written. They must be in touch with the reader.

There is also a tendency for the modern translator to usurp the place of the reader and the preacher. Without retreating to the woodenness of overly literal translation, the translator must be willing to disclose the obvious ambiguities of the original and let the expositor decide between them for himself. He has no right to make all of the decisions himself. There will be times when, because of the nature of the translation process, he is forced into making certain decisions of this sort, but where he is free to be ambiguous or not, he must try to be as ambiguous as the text itself. In all such decisions, the governing factor should be the Greek text—what does it dictate, and how can I, in good English, come as close to it as possible? The impelling factor for making decisions about translations that must go one way or another is the nature of the language that the translator must employ. When he is forced to decide in order to translate at all, he may consider himself warranted in doing so.

"Ah," you say, "but a one-man translation couldn't possibly measure up to a translation by a committee, could it?" Certainly there are advantages to committees, such as the pooling of knowledge, etc. But there are disadvantages too—the need to compromise, a sort of leveling off of freshness, etc. A one-man translator also has the results of translations by committees available, so he is not altogether on his own. Moreover, he is able to hold an integration of personal conviction about the text that can never be achieved by a committee.

In making this translation of the New Testament, I have tried to keep all of these factors in mind. I trust that you will discover many of the differences of style and spirit of the New Testament books. I hope that you will be pleased with the middle course, taken between wooden literalness and too much freedom with the text. Above all, I want the deep riches of our many-faceted

salvation to leap from its pages to help the reader personally and in his efforts to counsel others.

To those ends I send forth this edition of the New Testament with the prayer that God will use it to bring His blessings to many. That He will bless His Word I can be sure; that He will help Christian counselors to become more adept in the use of that Word in counseling through the other portions of this volume I most earnestly hope.

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A Word About Marginal Notations

1. Most notations are topical (these appear in capital letters, e.g., LOVE) and indicate the location of a passage pertaining to that subject. They are placed along the margin to enable the counselor to find passages rapidly while using the Bible in counseling sessions. The Index at the end provides ready reference to the location of all topical notations.
2. A dotted vertical line in the margin below a topical entry (e.g., LOVE



) indicates that in the verses alongside the writer continues to discuss the same topic.
3. Paired topics in upper and lower case letters separated by a slash (e.g., Lying/Truth) indicate sins and their biblical alternatives, sometimes known by nouthetic counselors as put-offs/put-ons.

Pronouns for Deity

Wherever a speaker is addressing or referring to deity from a context of belief, or saving faith, the pronoun begins with a capital letter. Otherwise, such pronouns are in lower case letters. For example, when the angel addresses Joseph in Matthew 1:20, 21, belief in the deity of Jesus is certainly to be assumed. Thus initial capital letters are used for the pronouns. On the other hand, in Matthew 2:8 it should be assumed that Herod does not accept the deity of Jesus, so lower case initial letters are used for the pronouns. I have attempted to conform to this pattern throughout.

The Gospel According to MATTHEW

CHAPTER 1

1 A genealogical record of Jesus Christ, son
of David, son of Abraham:
2 Abraham was Isaac's father,
Isaac was Jacob's father,
Jacob was the father of Judah and his
brothers,
3 Judah was the father of Phares and
Zerah by Tamar,
Phares was Hezron's father,
Hezron was Ram's father,
4 Ram was Amminadab's father,
Amminadab was Nahshon's father,
Nahshon was Salmon's father,
5 Salmon was the father of Boaz by Rahab,
Boaz was the father of Obed by Ruth,
Obed was Jesse's father,
6 and Jesse was the father of David the king.
David was the father of Solomon by
Uriah's wife,
7 Solomon was Rehoboam's father,
Rehoboam was Abijah's father,
Abijah was Asa's father,
8 Asa was Jehoshaphat's father,
Jehoshaphat was Joram's father,
Joram was Uzziah's father,
9 Uzziah was Jotham's father,
Jotham was Ahaz' father,
Ahaz was Hezekiah's father,
10 Hezekiah was Manasseh's father.
Manasseh was Amos' father,
Amos was Josiah's father,
11 and Josiah was the father of Jeconiah
and his brothers, at the time of the

Babylonian exile.
12 After the Babylonian exile Jeconiah was
Sheattiel's father,
Sheattiel was Zerubbabel's father,
13 Zerubbabel was Abiud's father,
Abiud was Eliakim's father,
Eliakim was Azor's father,
14 Azor was Zadok's father,
Zadok was Achim's father,
Achim was Eliud's father,
15 Eliud was Eleazar's father,
Eleazar was Matthan's father,
Matthan was Jacob's father,
16 and Jacob was the father of Joseph, the
MARRIAGE husband of Mary, who was the mother
of Jesus Who is called Christ.
17 So then, there were, in all, fourteen generations from Abraham to David, and fourteen generations from David to the Babylonian exile, and fourteen generations from the Babylonian exile to Christ.
18 Now the birth of Jesus Christ happened
ENGAGEMENT this way. His mother Mary was engaged to Joseph, but before they began to live together, it was discovered that she was going to have a baby by the Holy Spirit.
19 Joseph, her husband, a just man, didn't want to make a public example of her, so he decided to
DIVORCE divorce her secretly.
20 But during the time he was reflecting upon these matters, by a dream an angel appeared to him, saying, "Joseph, son of David, don't be afraid to take Mary your wife, because what is conceived in her is by the Holy Spirit.

16-24 Engagement was considered binding prior to marriage, so that the words *husband* and *wife* could be used and a divorce required to nullify betrothal. It is of importance to notice that marriage is a *bond* that is covenantally contracted, not primarily a sexual union. Cf. 19:3-9.

21 She will give birth to a Son, and you must
name Him Jesus, because He will save His people
from their sins."
22 Now all this happened in fulfilment of what
the Lord spoke by the prophet, saying:
23 "The virgin will conceive and give birth to a
Son, and they will call Him by His name
Emmanuel" (which means "God with us").
24 When Joseph woke from sleep, he did what
the angel from the Lord ordered, and took Mary
his wife.
25 But he had no sexual relations with her until
she had given birth to a Son, Whom he named
Jesus.

CHAPTER 2

1 Now after the birth of Jesus in Bethlehem of
Judea, in the days when Herod was king, Magi
from the East arrived at Jerusalem, asking,
2 "Where is the One Who is born to be King of
the Jews? We ask because we saw His star in the
East and we came to worship Him."
3 But upon hearing this, King Herod became up-
set, and all Jerusalem with him.
4 So he assembled all the chief priests and scribes
of the people and inquired of them where the
Christ was to be born.
5 And they told him, "In Bethlehem of Judea;
this is what the prophet wrote:
6 'And you, Bethlehem, of the land of Judea,
are in no way least among the rulers of Ju-
dah; since out of you will come a Ruler Who
will shepherd My people Israel.' "
7 Then Herod secretly called the Magi and
asked them to tell him at exactly what time the star
had appeared.

8 Then he sent them to Bethlehem and said, "Go and make careful inquiries about the child, and when you find him, report to me so that I too may come and worship him."

9 After listening to the king, they started out on their trip and, there it was—the star that they had seen in the East. And it went before them until it stopped over the place where the Child was.
10 When they saw the star they were thrilled with joy.
11 Entering the house, they saw the Child with His mother Mary, and fell down and worshiped Him. Then, opening their treasures, they offered to Him gifts of gold and incense and myrrh.
12 But because they were warned by a dream not to return to Herod, they departed for their country by another route.

13 Now when they had departed, an angel from the Lord appeared to Joseph by a dream, saying, "Get up and take the Child and His mother and escape to Egypt, and stay there until I tell you otherwise; Herod is about to look for the Child to destroy Him."
14 So he got up and took the Child and His mother during the night and departed for Egypt.
15 And he stayed there until Herod's death. This happened so that the Word spoken by the Lord through the prophet when He said, "I called My Son from Egypt," might be fulfilled.

ANGER

16 Then, when Herod saw that he had been tricked by the Magi, he became extremely angry, and he sent out orders to kill all the boys in Bethlehem and all of the territory that surrounds it, who were two years old or less, in keeping with the time that by his exact inquiries he had heard from the Magi.

16 Effect of anger out of pride and aimed at people.

17 Then what was spoken through the prophet Jeremiah was fulfilled:

18 "A sound was heard in Ramah, **GRIEF**
Wailing and loud mourning;
Rachel weeping over her children,
and refusing to be comforted **COMFORT**
because they are gone."

19 At Herod's death, an angel from the Lord appeared to Joseph in Egypt by a dream, saying:
20 "Get up, take the Child and His mother and go into the land of Israel; those who were after the Child's life are dead."
21 So he got up, took the Child and His mother and went to the land of Israel.

22 But when he heard that Archelaus was ruling Judea instead of his father Herod, he was afraid to go there; and being warned by a dream he departed for the regions of Galilee.
23 And when he arrived, he settled down in a city called Nazareth, so that the Word spoken by the prophets, "He will be called a Nazarene," was fulfilled.

CHAPTER 3

1 Now in those days John the Baptist appeared in the Jordan desert, saying:
2 "Repent, for the empire from the heavens is **REPENTANCE**
at hand."
3 This is the one about whom Isaiah the prophet spoke, saying:

"A voice shouting in the desert: 'Prepare the road for the Lord; make His paths straight.' "

4 Now about the man himself—John had

2 Repentance="a change of mind" (cf. vs. 8; Luke 3:10-14).

clothes made of camel's hair, and around his waist was a leather belt, and his food was locusts and wild honey.

5 At that time Jerusalem, all Judea and the whole Jordan River region went out to him,

6 and were baptized by him at the Jordan River, confessing their sins.

CONFESSION

7 But when he saw many of the Pharisees and Sadducees coming for baptism, he said to them: "You brood of vipers—who warned you to flee from the wrath that is coming?

REPENTANCE

8 Bear fruit that is in keeping with repentance.

9 And don't think that you can say among yourselves, 'We have Abraham for our father.' I tell you that God can raise up children for Abraham from these stones!

10 Even now the axe is laid at the root of the trees, so that every tree that doesn't bear fine fruit is going to be cut down and thrown into the fire.

11 "I baptize you with water upon repentance, but the One Who is coming after me is mightier than I; I am not worthy to carry His sandals. He will baptize you with the Holy Spirit and fire.

12 His shovel is in His hand and He will thoroughly clean up His threshing floor. He will gather His wheat into the barn, but the chaff He will burn with unquenchable fire."

13 At that time Jesus arrived from Galilee at the Jordan to be baptized by him.

14 But he tried to stop Him, saying: "I need to be baptized by You; and You come to me?"

15 But Jesus answered by saying to him, "Allow it to take place for now, since it is proper for us to fulfil all righteousness." Then he allowed Him to come.

8 True repentance leads to a change of behavior (fruit = results; an evident change in one's manner of life; cf. Luke 3:10-14).

16 And when Jesus was baptized, He immediately went away from the water, and then the heavens were opened, and He saw God's Spirit descending like a dove, coming upon Him.
17 And then there was a voice from the heavens, saying: "This is My Son Whom I love, in Whom I am well pleased."

CHAPTER 4

1 Then Jesus was led by the Spirit into the desert to be tested by the devil.
2 After fasting forty days and forty nights, He was hungry,
3 and the one who was testing Him came and said, "If you are God's Son, order these stones to become bread."
4 But in response He said, "It is written, 'A person can't sustain life on bread alone, but he must live on every Word that comes from God's mouth.' "
5 Then the devil took Him into the holy city and stood Him on the wing of the temple
6 and said to Him: "If you are God's Son, throw yourself down; it is written, 'He will give orders to His angels about You and they will hold You by their hands so that You won't strike Your foot against a stone.' "
7 And Jesus said to him: "Again, it is written,

SATAN
TEMPTATION
SCRIPTURES
LIFE

1-11 Temptation. The word is colorless and may mean either "to test" or "to tempt." Every trial is both a test from God and a temptation from Satan. Here both perspectives are brought together as the Spirit and the devil appear in the event. Help counselees to see the positive opportunity as well as the negative danger. Temptation is not sin. Jesus had to think the thoughts suggested by Satan in order to reject them. When one mentally acquiesces in those thoughts, he sins. Temptation may be overcome by the use of specific biblical truths that set forth God's alternatives (cf. vss. 4, 6, 10).

'You must not put the Lord your God to the test.' "
8 Again the devil took Him to a very high mountain and showed Him all the world's kingdoms and their glory,
9 and he said to Him, "I shall give you all of them if you will fall down and worship me."
10 Then Jesus said to him, "Get out of here, Satan! It is written, 'You must worship the Lord your God, and you shall serve Him alone.' "
11 Then the devil left Him, and angels came and waited on Him.

12 Now when He heard that John had been arrested, He departed for Galilee.
13 And leaving Nazareth, He came to Capernaum beside the sea, in the districts of Zebulun and Naphtali, and lived there,
14 so that Isaiah's prophecy might be fulfilled:
15 "Land of Zebulun and Land of Naphtali, along the road of the sea, beyond the Jordan, Galilee of the Gentiles;
16 the people sitting in darkness have seen a great light, and on those sitting in a land of the shadow of death a light has dawned."
17 From that time Jesus began to preach and

REPENTANCE

say, "Repent; the empire from the heavens is at hand."

18 And walking along the Sea of Galilee, He saw two brothers, Simon (who is called Peter) and his brother Andrew, throwing a net into the sea (they were fishermen).

DISCIPLESHIP

19 And He said to them, "Come, follow Me and I will make you fishers of men."
20 And immediately, leaving their nets they followed Him.

21 Now, going along from there, He saw two other brothers, James, Zebedee's son, and his brother John, in a boat with their father Zebedee,

mending their nets. And He called them.
22 And immediately, leaving the boat and their father, they followed Him.

23 And He went about all over Galilee, teaching in their synagogues, preaching the good news about the empire and curing every sort of disease and illness among the people.
24 And a report about Him went out to all of Syria, and they brought to Him all the sick who were suffering from various diseases and painful illnesses, demoniacs, epileptics and paralytics, and He healed them.
25 And large crowds from Galilee, the Decapolis, Jerusalem, Judea, and from the Jordan followed Him.

SICKNESS

DEMONISM

CHAPTER 5

1 Now when He saw the crowds, He went up into the mountain, and when He sat down His disciples came to Him.
2 And opening His mouth, He taught them, saying:

HAPPINESS

3 "Happy are the poor in spirit, since theirs is the empire from the heavens.
4 Happy are those who mourn, since they will be comforted.
5 Happy are the meek, since they will inherit the earth.
6 Happy are those who hunger and thirst for righteousness, since they will be satisfied.

23 Cf. 9:35. Chapters 5–7 describe Christ's teaching, chapters 8–9 describe His healing ministry. Many of Matthew's materials have been arranged topically (e.g., parables of the kingdom, ch. 13; eschatological information, chs. 23–25).

24 Sickness and epilepsy are distinguished from demon possession. But demons can cause various sicknesses and madness (Luke 13:11; 8:26ff.).

7 Happy are the merciful, since they will be shown mercy.
8 Happy are the clean-hearted, since they will see God.
9 Happy are the peacemakers, since they will be called God's sons.
10 Happy are those who are persecuted, because of righteousness, since theirs is the empire from the heavens.

PERSECUTION

11 **Happy are you when people insult you, and persecute you and tell all sorts of evil lies against you because of Me.**

REWARD

12 **Be joyful and glad; since your reward in heaven is great; they persecuted the prophets before you in the same way.**

13 "You are the salt of the earth. But if the salt goes flat, how will it be salted? It is too weak for anything except to be thrown out and trodden under people's feet.

14 "You are the light of the world. A city situated on a mountain can't be hidden.
15 Nor do people light a lamp and put it under a measuring pot, but on a lampstand, and it gives light to everyone in the house.

WORKS EXAMPLE

16 **In the same way, let your light shine in the presence of people so that they may see your fine deeds and glorify your Father Who is in the heavens.**

17 "Don't think that I came to abolish the Law or the Prophets; I didn't come to abolish but to fulfil.
18 What I say to you is certain—until heaven and earth pass away, not the smallest letter or the smallest part of a letter will in any way pass away

16 Good works do not save, but the good works of the saved glorify God.
18, 19 The new empire is linked to the old commandments rightly understood and properly applied.

from the law until everything has taken place.
19 Therefore, whoever breaks one of the least of
these commandments, and teaches people to do so,
will be called the least in the empire from the
heavens, and whoever does and teaches them, he
will be called great in the empire from the heavens.
20 I tell you that unless your righteousness
exceeds the righteousness of the scribes and Phari-
sees, you will certainly not enter into the empire
from the heavens.

21 "You have heard that it was said to people
long ago, 'You must not murder; and whoever
murders will be liable to a court trial.'

ANGER

22 But I tell you, whoever is angry with his broth-
er will be liable to a court trial; and whoever
says to his brother, 'You're stupid,' will be liable
to a trial before the Sanhedrin; and whoever says,
'You're a fool,' will be liable to the fiery Gehenna.

23 "So then, if you are offering your gift at the
altar, and there remember that your brother has
something against you,

RECONCILIATION

24 leave your gift right there in front of the altar,
and go first and be reconciled to your brother; then
come and offer your gift.

25 "Quickly come to terms with your legal op-
ponent, while you are with him on the way; other-
wise your opponent may hand you over to the
judge, and the judge to his officer, and you will be
thrown into prison.
26 Let me assure you that you surely will not get
out of there until you have paid the last cent.

ADULTERY

27 "You have heard that it was said, 'You shall
not commit adultery.'
28 But I tell you that whoever looks at a woman

22-26 Anger may lead to rifts between brothers. Reconciliation is an urgent priority that takes precedence even over worship (cf. vs. 24, "first"). Urge counselees to settle matters quickly. Cf. also 18:15-18.

with the intention of desiring her already has committed adultery with her in his heart.

HEART

29 So if your right eye causes you to stumble, tear it out and throw it away from you; it is to your advantage to have one of your members perish than for your whole body to be thrown into Gehenna.

30 And if your right hand causes you to stumble, cut it off and throw it away from you; it is to your advantage to have one of your members perish than for your whole body to go away into Gehenna.

DIVORCE

31 "And it was said, 'Whoever divorces his wife must give her a written record of the divorce.'

32 But I tell you that everyone who divorces his wife, except on the ground of sexual sin, makes her commit adultery, and whoever marries a divorced woman commits adultery.

REMARRIAGE

33 "Again, you have heard that it was said to people long ago, 'Don't fail to keep your vows, but carry out your oaths to the Lord.'

34 But I tell you, don't swear at all, neither by heaven—because it is God's throne,

35 nor by earth—because it is the footstool for His feet, nor by Jerusalem—because it is the city of the great King,

36 nor by your head—because you can't turn one hair white or black.

37 But let the word *yes* mean yes and the word

29, 30 Not literally, of course. But as mutilation would cause an impediment to acting the same way again, so the counselee is to remove temptations and to set up impediments to future repetitions of sinful behavior. He is to "make it hard for himself" to sin.

31, 32 Divorce of believers (I Cor. 7:12 makes it clear that Jesus does not speak of a marriage with an unbeliever) can be justified only on the ground of sexual sin—the word translated "sexual sin" is literally "fornication," which in Bible times meant sexual sins of various sorts, including adultery (cf. Ezek. 16:23, LXX; Hos. 2:3, 5, LXX; Amos 7:17, LXX; Rev. 2:20), homosexuality (Jude 7), and incest (I Cor. 5:1). If believers are divorced on unbiblical grounds, though no longer married, they are obligated to be reconciled and to remarry (I Cor. 7:10, 11).

no mean no when you speak it; anything more than this comes from the evil one.

38 "You have heard that it was said,'An eye for an eye and a tooth for a tooth.'

39 But I tell you, don't oppose persons who do evil to you. Rather, if anyone slaps you on the right cheek, turn the other to him also;

40 and if anyone wants to take you to court and take away your shirt, let him have your coat also;

41 and if anyone forces you to go one mile, go two miles with him.

42 Give to anyone who begs for something, and don't refuse to lend to anyone who wants to borrow something.

43 "You have heard that it was said, 'Love your neighbor and hate your enemy.'

44 But I tell you, love your enemies and pray for those who persecute you,

45 so that you may be sons of your Father Who is in the heavens; He makes His sun rise on the evil and the good, and pours out rain on the just and the unjust.

46 If you love those who love you, what reward will you get? Isn't that something that even the tax collectors do?

47 And if you greet only your brothers, what more are you doing than others? Isn't that something that even the Gentiles do?

48 So then, you must be perfect as your heavenly Father is perfect.

LOVE

Hate/Love

Hate/Pray

CHAPTER 6

1 "Be careful not to do your righteous acts in

38-48 The thrust of these vss. is to do good to those who wrong you to win them to Christ (cf. Rom. 12:14-22; cf. vss. 45, 46 with Rom. 2:4).

39 Not to encourage him to repeat his sin but to give him an opportunity to do differently.

front of people, so that you will be seen by them.
REWARD Otherwise, you will have no reward from your Father Who is in the heavens.

GIVING 2 Therefore, when you give charity, don't blow a trumpet before you, as the hypocrites do in the synagogues and in the streets so that they may be praised by people. Let Me assure you, they have their reward.
3 But when you give charity, don't let your left hand know what your right hand is doing,
4 so that your charity may be given secretly and your Father, Who sees what is done in secret, may reward you.

PRAYER 5 "And when you pray, don't be like the hypocrites, who like to stand and pray in the synagogues and on street corners so that they may be seen by people. Let Me assure you, they have their reward.
6 But when you pray, enter into your room, and when you have shut the door pray to your Father Who is in secret, and your Father Who sees what you do in secret will repay you.
7 "And when you pray, don't use needless repetitions, as though you were stuttering, like the Gentiles do. They think they will be heard because of a lot of talking.
8 Don't be like them. Your Father knows what you need before you ask Him.
9 "So then, pray in this way:
'Our Father, Who is in the heavens,
May Your Name be holy.
10 May Your empire come,
May Your will be done on earth as it is in heaven.
11 Give us today our daily bread.
FORGIVENESS 12 And forgive us our debts as we also have forgiven our debtors.

13 And don't bring us into testing,
but rather, rescue us from the evil one.'
14 Now if you forgive people their trespasses against you, so too your heavenly Father will forgive you;
15 but if you won't forgive people, neither will your Father forgive your trespasses.

16 "Now, when you fast, don't look gloomy like the hypocrites, who disfigure their faces to show others that they are fasting. Let Me assure you that they have their reward.
17 But when you fast rub oil on your head and wash your face
18 so that you don't appear to people to be fasting, but only to your Father Who is in secret. And your Father Who sees what you do in secret will repay you.

19 "Don't store up treasures on earth for yourselves, where moth and rust ruin them and where thieves dig through and steal.
20 But store up treasures in heaven, where neither moth nor rust can ruin them, nor thieves can dig through and steal.
21 Where your treasure is, there is where your heart will be too.

22 "The eye is the lamp of the body. So if

TEMPTATION
FORGIVENESS
TREASURES
Earthly/
Heavenly
HEART

12, 14, 15 This is not *judicial* forgiveness, but *parental* forgiveness (note use of "Father" in vss. 8, 9, 14, 15).

19-34 Worry is sin because forbidden (vs. 25). Worry comes from failure to trust God, Who promises to clothe and feed His children (cf. Ps. 37:25; Prov. 10:3), from failure to put first things first (cf. vs. 33—it is futile to seek what comes only as a by-product), and from focusing upon the wrong day (tomorrow rather than today, cf. vs. 34). See also Philippians 4:6, 7; I Peter 5:6, 7. Worry at length leads to laziness (cf. 25:24-27).

21 With money, with things, with persons, wherever one makes his investment is where his interest is. Counselees need to make withdrawals from poor (sinful) investments and make deposits leading to profitable (righteous) investments before a change of interest is possible. Conversely, counselors may discover where a counselee is making his investments from the focus of his interests.

your eye is healthy, your whole body will be lighted,
23 but if your eye is unhealthy, your whole body will be darkened. So then, if the light in you is darkness, the darkness will be great!

MONEY

24 "No one can serve two lords as a slave; either he will hate one and love the other, or he will be attached to one and despise the other. You

God/Money

can't serve God and mammon.

WORRY

25 "Therefore I tell you, don't worry about your life, what you will eat or what you will drink; or about your body, what you will wear. Isn't your life more than food and your body more than clothing?
26 Look at the birds of the sky; they don't sow or reap or gather into barns, and yet your heavenly Father feeds them. Aren't you more valuable than they?
27 Now, which one of you by worrying can add an hour to his lifespan?
28 And why are you worried about clothing? Consider the lilies of the field; see how they grow? They don't labor or spin,
29 yet I tell you, Solomon—in all his glory—wasn't clothed like one of them!
30 But if God clothes the grass of the field that is here today and thrown into the oven tomorrow, how much more certain is it that He will clothe you? You have so little faith!
31 So then, don't worry, saying, 'What will we eat?' or 'What will we drink?' or 'What will we wear?'

Seek things/ Seek kingdom of God & righteousness

32 It is all these things that the Gentiles zealously seek. Your heavenly Father knows that you need all of these things.
33 But seek first His empire and His righteousness, and all of these things will be added to you.

34 So then, don't worry about tomorrow; tomorrow will worry about itself. Each day has enough trouble of its own.

Tomorrow/ Today Worry/Work

CHAPTER 7

JUDGMENT

1 "Don't judge, or you will be judged;
2 the same sort of judgment that you use in judging will be used to judge you; and the same sort of measure that you use in measuring will be used to measure you.
3 Why is it that you can notice a speck in your brother's eye, but can't see the log in your own?
4 Or, how can you say to your brother, 'Let me take the speck out of your eye,' when there is a log in your eye?

Self-judgment/ Judgment of others

5 You hypocrite, take the log out of your own eye first, and then you will see clearly enough to take the speck out of your brother's eye.
6 "Don't give what is holy to dogs; and don't throw your pearls before pigs; otherwise they may trample them with their feet and turn on you and attack you.

PRAYER

7 "Ask and it will be given to you; seek and you will find; knock and it will be opened to you.
8 Whoever asks will receive, and whoever seeks finds, and whoever knocks has it opened to him.
9 Is there any one of you people who, when his son asks for a piece of bread, will give him a stone,
10 or if he asks for a fish will give him a snake?
11 So then, if you (even though you are evil) know how to give good gifts to your children, how

1-5 Counselees must be shown the need *first* to consider their own sins before rebuking others about theirs. And, when they do confront another about his sins, they must be careful about the basis on which the judgment is made (vss. 1, 2).

much more will your Father in the heavens give good things to those who ask Him?

LOVE

12 Therefore, whatever you want other people to do for you, that is precisely what you must do for them; this is what the Law and the Prophets are all about.

13 "Enter in through the narrow gate; the gate that leads to destruction is wide and broad, and there are many who go through it.

14 But the gate is tight and the road is narrow that leads to life, and only a few find it.

FALSE PROPHETS

15 "Look out for false prophets who come to you in sheep's clothing, but within they are greedy wolves.

16 You will know them from observing their fruit. Grapes aren't gathered from thorns or figs from thistles, are they?

FRUIT

INCONSISTENCY

17 So too every good tree produces fine fruit, but every rotten tree produces bad fruit.

18 A good tree can't produce bad fruit, nor can a rotten tree produce fine fruit.

19 Every tree that doesn't produce fine fruit is cut down and thrown into the fire.

20 So it is from their fruits that you will know them.

21 "Not everyone who says to Me, 'Lord, Lord,' will enter into the empire from the heavens, but only the one who does the will of My Father Who is in the heavens.

22 Many will say to Me in that day, 'Lord, Lord, didn't we prophesy in Your Name, and didn't we cast out demons in Your Name, and didn't we do many miracles in Your Name?'

23 And I will declare publicly, 'I never knew

12 Love = the fulfillment of the O.T. (Law and Prophets). Love is active and involves *doing*.

15-20 Prophets must be judged false not only by their teaching but also by its fruit (results).

you; get out of here, you workers of lawlessness!'

24 "So then, whoever hears these words of Mine and does them may be compared to a wise man who built his house on the rock. **HEARERS and DOERS**

25 And the rain came down, and the rivers flooded, and the winds blew and beat against that house, but it didn't fall because it had been constructed on a foundation of rock.

26 And whoever hears these words of Mine and doesn't do them may be compared to a foolish man who built his house on the sand.

27 And the rain came down, and the rivers flooded, and the winds blew and beat upon that house and it fell, and it was totally destroyed."

28 And the result was that when Jesus finished these sayings, the crowds were astonished at His teaching

29 since He taught them as an authority and not as their scribes. **AUTHORITY**

CHAPTER 8

1 And when He came down from the mountain, large crowds followed Him.

2 And, there, a leper came and knelt before Him, saying, "Lord, if you want to, you can cleanse me."

3 And He stretched out His hand and touched him, saying, "I do want to; be cleansed." And instantly he was cleansed of leprosy.

4 And Jesus said to him, "See that you tell no one, but rather go show yourself to the priest, and offer the gift that Moses commanded, as a testimony to them." **WITNESS**

5 As He was going toward Capernaum a centurion came to Him, pleading with Him and saying,

6 "Lord, my servant boy is lying at home paralyzed, in torturous pain."
7 And He replied, "I will go and heal him."
8 But the centurion said in response, "Lord, I am not worthy to have You come under my roof. All that You need to do is to say the word and my servant boy will be healed.
9 I am a person under authority, and I have soldiers under me. I say to one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my slave, 'Do this,' and he does it."
10 And when Jesus heard this, He was amazed and said to those who were following Him, "I assure you that I haven't found anyone in Israel with such faith.
11 Now I tell you that many will come from the East and the West and will sit at the table with Abraham and Isaac and Jacob in the empire from the heavens,
12 but the sons of the empire will be thrown out into the darkness outside where there will be weeping and grinding of teeth."
13 And Jesus said to the centurion, "Go, as you have believed let it be done for you." And the servant boy was healed at that very hour.
14 And when Jesus came to Peter's house, He saw his mother-in-law lying in bed with a fever.
15 And He touched her hand, and the fever left her, and she got up and served Him.
16 And when evening came, they brought to Him many demoniacs, and He cast out the spirits with a word, and healed all who had illnesses.
17 So the word spoken through the prophet Isaiah was fulfilled: "He Himself took our sicknesses, and bore our diseases."

DEMON POSSESSION

16 Demons cast out *with a word* (contrast with many unscriptural practices carried on today).

18 Now when Jesus saw that a crowd had gathered around Him, He gave orders to cross to the other side.

19 And one scribe came and said to Him: "Teacher, I will follow wherever You may go." **DISCIPLESHIP**

20 And Jesus responded, "The foxes have holes, and the birds of the sky have nests, but the Son of Man doesn't have a place to lay His head."

21 And a different disciple said to Him: "Lord, let me first go and bury my father."

22 But Jesus replied, "Follow Me, and leave the dead to bury their own dead."

23 So He got into the boat and His disciples followed Him.

24 And suddenly a great storm arose on the sea, so that the boat was being swamped by the waves, but He was sleeping.

25 And they went and woke Him, saying, "Lord, save us, we are going to die!"

26 And He answered: "Why are you afraid, you men of little faith?" Then, getting up, He rebuked the winds and the sea and it was very calm.

27 And the men were amazed, saying, "What sort of man is this that even the winds and the sea obey Him?"

28 And when He came to the other side, to the country of the Gadarenes, two demoniacs came from among the tombs to meet Him. They were so violent that no one could travel along that road. **DEMON POSSESSION**

29 And they began to shout, "What do you want with us, Son of God? Have You come here to tor- **SCHEDULING**

26 Example of a why-type question calculated to put pressure on the listener, but not intended to elicit information from him (cf. also 9:4).

28 Demon possession can cause violence.

29 Demons were afraid of Christ's power (never the other way around, as some misrepresent the situation today). Believers, in whom the Spirit dwells, need not fear them either. N.B., God works by a timetable. Counselees, made in His image, also must be encouraged to plan and schedule.

ture us ahead of time?"
30 Now there was a large herd of pigs feeding some distance away from them,
31 and the demons begged Him, saying, "If you cast us out, send us into the herd of pigs."
32 And He replied, "Go!" So they came out and went away to the pigs. Then, suddenly, the entire herd rushed over the precipice into the sea and died in the water.
33 And the herdsmen fled and went away into the city and reported everything, and all about the demoniacs.
34 So, right away, the whole city came out to meet Jesus, and when they saw Him they pleaded with Him to depart from their borders.

CHAPTER 9

1 So getting into a boat, He crossed over and came to His own city.
2 And, there, they brought a paralytic to Him, who was lying on a mat. And when Jesus saw their faith, He said to the paralytic, "Take courage, child; your sins are forgiven."

FORGIVENESS

3 Immediately, some of the scribes began to comment to each other, "This man is speaking blasphemy."

HEART

4 But Jesus, knowing their thoughts, said, "Why are you thinking evil things in your hearts?
5 Which is easier, to say, 'Your sins are forgiven you,' or to say, 'Get up and walk'?

AUTHORITY

6 But so that you will know that the Son of Man has authority on earth to forgive sins," He said to the paralytic, "Get up, take your mat and go home."
7 And he got up and went home.

2 The paralysis, in this instance, may have been the result of particular sin.

8 But when the crowds saw this, they were afraid and glorified God because He had given such authority to human beings.

AUTHORITY

9 Now as Jesus was going along from there, He saw a man named Matthew sitting at the tax collector's desk, and said to him, "Follow Me." And he got up and followed Him.

10 And as Jesus was sitting at the table in his house, a number of tax collectors and sinners came and sat at the table with Jesus and His disciples.

11 But when the Pharisees saw this, they asked His disciples, "Why does your teacher eat with tax collectors and sinners?"

12 Now when Jesus heard this He said, "It isn't those who are well who need a doctor, but those who are sick;

13 so go, and learn what this means: 'I want mercy and not sacrifice.' I didn't come to call righteous people, but sinners."

14 At that time, John's disciples came to Him, asking, "Why should we and the Pharisees fast, but not Your disciples?"

15 And Jesus replied: "Can the wedding guests mourn when the Bridegroom is with them? The days will come when the Bridegroom is taken from them, and at that time they will fast.

16 Now nobody puts a patch of unshrunk cloth on an old garment because the patch will pull away from the garment and the hole will be larger.

17 Neither do they put new wine into old wineskins; if they do, the wineskins will burst, the wine will run out and the wineskins will be ruined. Rather, they put new wine into fresh wineskins, and both are preserved."

12 Recognition of need is essential for obtaining help.

13 Those who fail to recognize their need may be convicted of sin if confronted with well-chosen Scripture (cf. 12:7).

18 As He was saying these things to them, a ruler appeared and came and knelt before Him and said, "My daughter has just died. But come, lay Your hand on her and she will live."
19 And Jesus got up and followed him, and so did His disciples.
20 But just then, a woman who had suffered a hemorrhage for twelve years came up behind Him and touched the border of His garment.
21 (She said to herself, "If only I can touch His garment, I shall be healed.")
22 Jesus turned around, and saw her and said, "Take courage, daughter, your faith has healed you." And the woman was healed from that hour on.
23 When Jesus came to the ruler's house and saw the flute players and the crowd making a racket, He said,
24 "Get out! The girl hasn't died; she is sleeping." But they laughed out loud at Him.
25 Now, after the crowd had been put outside, He went in and took hold of her hand, and the girl got up.
26 And the report of this went into all of that land.
27 And as Jesus was going along from there, two blind men followed, shouting, "Have mercy on us, Son of David!"
28 So when He went inside a house, the blind men came to Him, and Jesus asked them, "Do you believe that I can do this?" They said, "Yes, Lord."
29 Then He touched their eyes and said, "What shall happen to you will be in keeping with your faith."
30 And their eyes were opened. And Jesus sternly warned them, saying, "See that you don't let anybody know."

31 But they went out and spread His fame all over that whole land.

DEMON POSSESSION

32 And as they were leaving there some people appeared who brought a dumb demoniac to Him.
33 And after the demon was cast out, the dumb man spoke and the crowds marveled, saying, "Never has anything like this been seen in Israel!"
34 But the Pharisees said, "He casts out demons by the ruler of the demons."

35 And Jesus went about all the cities and villages, teaching in their synagogues and preaching the good news about the empire, and healing every sort of disease and every kind of illness.

DISTRESS
DISCOURAGEMENT

36 And when He looked at the crowds He felt pity for them because they were harassed and helpless like sheep without a shepherd.

SHEPHERDLY CONCERN

37 Then He said to His disciples, "The harvest is abundant, but the workers are few.

PRAYER

38 So ask the owner of the harvest to send out workers into His harvest fields."

CHAPTER 10

AUTHORITY

1 And He called His twelve disciples to come forward, and He gave them authority to cast out unclean spirits and to heal every sort of disease and every kind of illness.
2 Now these are the names of the twelve apostles: First, Simon, who is called Peter, and his brother Andrew, and James, Zebedee's son, and his brother John,
3 Philip and Bartholomew, Thomas and Matthew (the tax collector), James, Alphaeus' son and Thaddaeus,

32ff. Demon possession caused dumbness.

36 Shepherding (pastoral work) involves the compassionate counseling of sheep (Christians) to help them meet distress and discouragement (cf. Mark 6:34).

4 Simon the Cananaean and Judas Iscariot (who betrayed Him).

5 These twelve Jesus sent out with the following instructions: "Don't go into any Gentile territory, and don't enter any Samaritan city.
6 Rather, go to the lost sheep of the house of Israel.
7 And as you go, preach, saying, 'The empire from the heavens is at hand.'
8 Heal the sick, raise the dead, cleanse the lepers. cast out the demons; you received without cost, give without cost.
9 Don't take gold or silver or brass in your belts;
10 take no wallet on the trip, or second coats or sandals or staff. The workman deserves his food.

11 "And whenever you enter a city or village, find out who in it is worthy, and stay there until you leave.
12 Now as you enter a house give a greeting,
13 and if the house is indeed worthy, let your peace come upon it; but if it isn't worthy, take back your greeting of peace.
14 And whenever anyone doesn't receive you or listen to your words, go outside that house or city and shake the dust from your feet.
15 Let Me assure you that it will be more tolerable for Sodom and Gomorrah on the Judgment Day than for that city.

16 "Consider this: I am sending you out like sheep in the midst of wolves. So be wise as snakes and as harmless as doves.

ALERTNESS

17 Be on your guard against people; they will deliver you up to councils, and lash you with whips in their synagogues,
18 and you will be brought before leaders and kings for My sake. to testify to them and to the Gentiles.

19 But when they deliver you up, don't worry about what you will say or how you will say it, because what you must say will be given to you in that hour.
20 You aren't the ones who will be speaking, but the Spirit of My Father speaking in you.
21 "Brother will deliver up brother to death, and the father his child, and children will rise up against parents and put them to death.
22 And everybody will hate you for My Name's sake, but whoever endures to the end will be saved.
23 "Now, when they persecute you in one city, flee to a different one; let Me assure you that you will not have gone completely to the cities of Israel before the Son of Man comes.
24 "A disciple is not above his teacher, nor is a slave above his lord.
25 It is enough for the disciple to be like his teacher, and for the slave to be like his lord. If they have called the Head of the house Beelzebub, how much more the members of His household!
26 "So then, don't be afraid of them; nothing is covered that won't be uncovered, and nothing is hidden that won't be made known.
27 What I tell you in the dark, speak in the light; and what you hear whispered, preach on the housetops.
28 Don't be afraid of those who kill the body but can't kill the soul; rather be afraid of the One Who can destroy both soul and body in Gehenna.
29 Aren't two sparrows sold for a cent? And yet not one of them will fall to the ground without your Father's concern.

DISCIPLESHIP

FEAR

CARE

26-31 Fear of God is the one fear that expels all others.
28 If soul meant only "life" (as it sometimes does), this verse would make no sense. Here it refers to the inner, non-material life.

30 Even the hairs of your head are all numbered.
31 So don't be afraid then, you are more valuable than many sparrows.
32 Therefore, whoever confesses Me before people, I will confess before My Father Who is in the heavens,
33 but whoever denies Me before people, I will deny before My Father Who is in the heavens.

Peace/Sword

34 "Don't think that I came to bring peace on the earth; I didn't come to bring peace but a sword.

FAMILY

35 I came to divide a man from his father, a daughter from her mother and a bride from her mother-in-law;
36 and a person's enemies will be the members of his own household.
37 Whoever loves his father or mother more than Me isn't worthy of Me, and whoever loves his son or daughter more than Me isn't worthy of Me.
38 And whoever doesn't take his cross and follow Me isn't worthy of Me.

Finding/Losing
Losing/Finding

39 Whoever finds his life will lose it, and whoever loses his life for My sake will find it.

40 "Whoever receives you receives Me, and whoever receives Me receives the One Who sent Me.

REWARD

41 Whoever receives a prophet because he is a prophet will get a prophet's reward, and whoever receives a righteous man because he is a righteous man will get a righteous man's reward.

GIVING

42 And whoever gives a cup of cold water to one of these little ones because he is a disciple, let Me assure you, he will not lose his reward."

34ff. The biblical alternative to the world's peace is the divisive sword of the gospel. Christ must come before *all* others, even family. Counselees who try to do as God says merely in order to please another err. They must do what God says to please Him, whether others (even loved ones) are pleased or not.

CHAPTER 11

1 Now when Jesus had finished giving directions to His twelve disciples, He left that place to teach and to preach in their cities.

2 But when John heard in prison about Christ's deeds, by his disciples he sent and asked Him:
3 "Are You the coming One or should we expect someone else?"
4 And Jesus answered them by saying, "Go tell John what you hear and see—
5 blind men see again and lame people walk, lepers are cleansed and deaf persons hear, the dead are raised and the poor have the good news announced to them.
6 And whoever doesn't stumble over Me is happy."

7 When they left, Jesus began to talk to the crowds about John: "What did you go out to the desert to see—a reed swayed by the wind?
8 If not that, then what did you go out to see—someone dressed in soft clothing? Listen, those who wear soft clothing are in kings' houses.
9 Well then, what did you go out for—to see a prophet? Yes, I tell you; and far more than a prophet.
10 He is the one about whom it is written: 'I shall send My messenger ahead of You, who will prepare Your way before You.'
11 Let Me assure you that among those born of women, a person greater than John the Baptist hasn't arisen; yet one who is least in the empire from the heavens is greater than he is.
12 Now from the days of John the Baptist until now, the empire from the heavens has been vigorously pressing forward and vigorous persons take hold of it.

13 Now all the prophets and the law prophesied until John,
14 and if you are willing to receive it, he is the Elijah who was to come.
15 Whoever has ears, let him hear.

16 "Now to what may I compare this generation? It is like children sitting in the marketplace, calling to others,

APPROACH

17 'We played the flute for you and you wouldn't dance; we sang a funeral dirge, and you wouldn't mourn.'
18 John came neither eating nor drinking and they say, 'He has a demon';
19 the Son of Man comes eating and drinking and they say, 'See, he is a glutton and a drunkard; he is a friend of tax collectors and sinners.' But wisdom is vindicated by her works."

20 Then He began to denounce the cities where most of His miracles had been done, because

REPENTANCE

they didn't repent:
21 "Woe to you, Chorazin! Woe to you, Bethsaida! If the miracles that were done in you had been done in Tyre and Sidon, long ago they would have repented in sackcloth and ashes.
22 Let Me say something more to you: It will be more tolerable for Tyre and Sidon on the Judgment Day than for you.
23 And you, Capernaum, weren't you lifted up to heaven? You will be brought down to Hades! If the miracles that took place in you had occurred in Sodom it would have remained till today.
24 And let Me say something more to you: It will be more tolerable for Sodom on the Judgment Day than for you."

17-19 Approaches may vary, as did John's and Christ's, but their message was identical (cf. 3:2; 4:17).

25 At that time Jesus responded to this by saying: "I thank You, Father, Lord of heaven and earth, because You have hidden these things from wise men and intellectuals and have revealed them to babies.

WISDOM

26 Yes, Father, for such was Your good pleasure.

27 "Everything has been handed over to Me by My Father; and no one fully knows the Son except the Father, and no one fully knows the Father except the Son and those to whom the Son chooses to reveal Him.

28 Come to Me, all who labor and are heavily burdened, and I will refresh you.

WEARINESS

29 Put My yoke on you and learn from Me; I am meek and humble in heart, and you will discover refreshment for your souls.

DISCIPLESHIP
HEART

30 My yoke is easy to wear and My burden is light."

CHAPTER 12

1 At that time, Jesus went through the grainfields on the Sabbath. Now His disciples were hungry and began to pick some heads of grain and to eat them.

2 But the Pharisees saw it and said to Him: "Look, your disciples are doing something that isn't allowed on the Sabbath."

3 And He said to them, "Haven't you read what David did when he and those who were with him were hungry—

4 how he went to God's house and ate the bread of the presence, which he, and those with him,

25 God's truth may be comprehended by all believers, not merely by an intellectual elite.

28-30 Christ, unlike the Pharisees, did not call to a heavy yoke of discipleship, but to the restful yoke of His salvation (cf. Luke 11:46). A disciple is (literally) a "learner." What Christ means when He says, "Learn from Me," is "Become My disciple." Cf. also I John 5:3.

weren't allowed to eat, but only the priests?
5 Or, haven't you read in the Law that on the Sabbaths the priests in the temple profane the Sabbath and aren't held guilty?
6 I tell you that One Who is greater than the temple is here.

LEGALISM

7 Now if you had known what this means, **'I want mercy and not sacrifice,'** you wouldn't have condemned the guiltless.
8 **The Son of Man is Lord of the Sabbath."**
9 And leaving there He went to their synagogue,
10 and there they saw a man with a crippled hand. So, because they wanted to accuse Him, they asked Him whether it was lawful to heal on the Sabbath.
11 And He said to them, "Which one of you who has a single sheep that falls into a pit on the Sabbath won't take hold of it and lift it out?
12 **A man is much more valuable than a sheep!** So then, it is lawful to do good on the Sabbath."
13 Then He said to the man, "Stretch out your hand." And he stretched it out and it was restored, as healthy as the other.
14 So the Pharisees went out and schemed together against Him about how they might destroy Him.
15 Now since Jesus knew this He left there, and many followed Him, and He healed them all.
16 But He warned them not to make known Who He was,
17 that the prophet Isaiah might be fulfilled:
18 "Here is My Servant Whom I chose,
My loved One with Whom I am well pleased.

7 Cf. 9:13.
12 Christ's evaluation of human life.

I will put My Spirit on Him
and He will announce justice to the
Gentiles.
19 He won't quarrel or shout
nor will anyone hear His voice in the streets.
20 He won't break the bruised reed
and He won't put out the smoking wick,
until He causes justice to win.
21 And the Gentiles will hope in His Name."

DEMON POSSESSION

22 Then a blind and dumb demoniac was brought to Him and He healed him, so that the dumb man spoke and saw.
23 And all of the crowds were astonished and said, "Could He be David's Son?"
24 But when the Pharisees heard this they said, "He can cast out demons only by Beelzebub, the ruler of demons."
25 Now because He knew their thoughts He said to them, "Every empire that is divided against itself comes to ruin, and every city or household that is divided against itself won't stand.
26 So if Satan is casting out Satan, he is divided against himself. How then will his empire stand?
27 And if I cast out demons by Beelzebub, by whom do your sons cast them out? Therefore they will be your judges.
28 But if I cast out demons by God's Spirit, then God's empire has come upon you.
29 "Or, let Me ask you, how can anyone enter a strong man's house and steal his possessions unless he first binds the strong man? Then he can rob his house.
30 Whoever isn't with Me is against Me, and

22 Demon possession caused blindness as well as dumbness.
25 Divided homes will come apart. Counselors may use this verse to show the necessity for coming to unity.
28 The purpose of casting out demons: to show that Christ had come to establish His empire in place of the empire of Satan (Dan. 7:12-14).

whoever doesn't gather with Me scatters.

UNPARDONABLE SIN

31 So then I tell you all sorts of sin and blasphemies will be forgiven people, but the blasphemy against the Spirit will not be forgiven.

32 And whoever speaks a word against the Son of Man will be forgiven, but whoever speaks against the Holy Spirit won't be forgiven, either in this age or in the coming one.

FRUIT

33 Either consider the tree fine and its fruit fine, or consider the tree rotten and its fruit rotten; trees are known by their fruit.

CORRUPTION

34 "You brood of vipers! How can you speak good things when you are evil? The mouth speaks from what the heart is filled with.

35 A good person brings out good things from his good treasure, and an evil person brings out evil things from his evil treasure.

SPEECH

36 I tell you that on Judgment Day people will have to give account for every careless word that they speak;

37 you will be justified by your words, and you will be condemned by your words."

38 Then some of the scribes and Pharisees responded by saying: "Teacher, we want to see a sign from you."

39 But He replied to them by saying: "An evil and adulterous generation seeks a sign; so none will be given to it except the sign of the prophet Jonah.

40 For just as Jonah was in the belly of the sea creature for three days and three nights, so will the Son of Man be in the heart of the earth for three days and three nights.

31, 32 Unpardonable sin. First, notice the comfort in vs. 31. No sin is too great to be forgiven except one: attributing the miraculous work of the *Holy* Spirit to the *unclean* spirit, Satan (cf. vss. 24ff.; Mark 3:30). No one who is concerned about it has committed it. Counselors should (1) explain what the sin is, then (2) say, "Now let's talk about the pardonable ones."

41 The men of Nineveh will stand up at the judgment with this generation and will condemn it, for they repented at the preaching of Jonah; but now there is something greater than Jonah here!

42 The Queen of the South will rise at the judgment with this generation and will condemn it, for she came from the ends of the earth to hear Solomon's wisdom; but now there is something greater than Solomon here!

43 "When an unclean spirit leaves a person, he passes through dry lands, seeking refreshment, but doesn't find it.

44 Then he says, 'I'll return to the place that I left.' When he comes he finds it empty, swept and put in order.

45 Then he goes and gets seven other spirits more evil than himself to come with him, and they go in and live there. So the final condition of that person is worse than the first. So too will it be with this generation."

46 While He was still speaking to the crowds, His mother and brothers stood outside trying to speak to Him,

47 [and someone said to Him, "Look, Your mother and Your brothers are standing outside trying to speak to you."][1]

48 But He responded by saying to the one who had spoken to Him: "Who is My mother, and who are My brothers?"

49 And stretching out His hand toward His disciples, He said, "Here are My mother and My brothers!

43-45 An example of the put off (reformation, or outer behavior change) without the put on (regeneration, or inner change leading to new biblical life patterns); cf. 15:19.

[1] Vs. 47 is omitted from some MSS.

50 Whoever does the will of My Father in the heavens, he is My brother and sister and mother."

CHAPTER 13

1 That same day Jesus left the house and sat beside the sea.
2 And such large crowds gathered before Him that He got into a boat and sat down, and the entire crowd stood on the beach.
3 Then He spoke many things to them in parables, saying:
"A sower went out to sow seed.
4 And as he sowed, some seeds fell along the road and the birds came and ate them.
5 Others fell on the rocky places, where there wasn't much dirt, and they sprouted right away because they didn't have deep ground.
6 But when the sun rose, they were scorched, and because they didn't have root they dried up.
7 Still others fell on thorns and the thorns came up and choked them.
8 But others fell upon the right sort of ground
SANCTIFICATION and gave fruit, one a hundredfold, another sixty and another thirty.
9 Whoever has ears, let him hear."
10 Then the disciples went to Him and asked Him, "Why do You speak to them in parables?"
11 And He responded by saying, "Because knowledge about the secrets of the empire from the heavens has been given to you, and it hasn't been given to them.
ABUNDANCE 12 Whoever has will be given more, and he will have more than he needs, but whoever doesn't have

8 Not all believers will produce fruit alike (cf. Rom. 12:6; I Cor. 12:6). There are degrees of sanctification and varieties of experience. Either one or both of these ideas seem to be implied by the varying yields.
12 God's Word reveals not only all we need but even more.

it, even what he does have will be taken away from him.

13 This is the reason why I speak to them in parables, because though they see they don't see, and though they hear they don't hear, nor do they understand.

14 Indeed, Isaiah's prophecy is fulfilled by them:

'You will hear, but you certainly won't understand. And you surely will look, but you certainly won't see;

15 this people's heart has become dull,
and they have become hard of hearing,
and they have shut their eyes
lest they see with their eyes
and hear with their ears
and understand with their heart
and turn back and I will heal them.'

16 But your eyes are blessed, since they see; and your ears, since they hear.

17 Let Me assure you that many prophets and righteous persons desired to see what you see but didn't see it, and to hear what you hear but didn't hear it.

18 "Listen then, to the parable of the sower—

19 Whenever someone hears the message about the empire and doesn't understand it, the evil one comes along and snatches away what was sown in his heart. This is what was sown along the road. **LACK OF UNDERSTANDING**

20 And what was sown on the rocky places is the person who hears the message and gladly receives it right away.

21 But it doesn't take root in him, so it is short-lived. When affliction or persecution occurs because of the message, he stumbles right away. **PERSECUTION**

22 And what was sown among thorns is the person who hears, but the worries of these modern times and the deceit of riches choke the message **WORRY MONEY (cf. ch. 6)**

and it becomes unfruitful.
23 And what was sown on the right sort of ground is the person who hears the message and understands it; indeed, he bears fruit and yields in one case a hundredfold, in another sixty and in another thirty."

24 He put before them another parable, saying, "The empire from the heavens is like a person sowing fine seed in his field.
25 And while people slept his enemy came and sowed weeds over it among the wheat seeds and left.
26 So when the wheat sprouted and bore grain, the weeds appeared also.
27 And the household slaves came and said to him, 'Lord, didn't you sow fine seed in your field? Where did the weeds come from?'
28 And he answered: 'Some enemy did this.' So his slaves asked him, 'Do you want us to go and weed them out?'
29 And he replied, 'No, otherwise when you are pulling up the weeds you may uproot the wheat along with them.
30 Let both grow together until the harvest; then, at harvest time I will tell the reapers, 'Pull up the weeds first, and bundle them up and burn them. Then gather together the wheat into my barn.' "

31 He put before them another parable, saying, "The empire from the heavens is like a mustard seed that a person sowed in his field.
32 It is the smallest of all the seeds, but when it grows, it is the largest of the plants and becomes a tree, so that the birds of the sky come and roost in its branches."

28-30 Apart from the regular process of church discipline or apostasy (Matt. 18:15-20; I John 2:19; etc.) there is no way to judge whose profession may be doubted (cf. I Thess. 2:4: God tests the heart).

33 He told them another parable: "The empire from the heavens is like yeast that a woman took and kneaded into three measures of meal until it permeated all of the dough."

34 Jesus spoke all of these things to the crowds in parables; and He didn't speak anything to them without a parable.

35 So what was spoken through the prophet was fulfilled:

> "I will open My mouth in parables;
> I will tell about things hidden from the world's foundation."

36 Then He sent the crowds away and went into the house. And His disciples came to Him, saying, "Explain the parable about the weeds of the field to us."

37 And He answered them, saying, "The One Who sows the fine seed is the Son of Man;

38 the field is the world, the fine seed are the sons of the empire, the weeds are the sons of the evil one,

39 the one who sowed them is the devil, the harvest is the close of the age and the reapers are the angels.

40 Just as the weeds are pulled up and burned in the fire, so will it be at the close of the age:

41 The Son of Man will send out His angels and they will weed His empire of all the stumbling blocks and all who act lawlessly,

42 and they will throw them into the fiery furnace. There people will weep and grind their teeth.

43 At that time the righteous will shine like the sun in their Father's empire. Whoever has ears, let him hear.

44 "The empire from the heavens is like treasure hidden in the field, that a person found and hid.

Then, out of his gladness he went and sold all that he owned, and bought that field.

45 "Again, the empire from the heavens is like a merchant searching for beautiful pearls,
46 who, finding one very valuable pearl, went away and sold all that he had and bought it.

47 "Again, the empire from the heavens is like a net cast into the sea that gathered all types of fish.
48 When it was full they brought it up onto the shore and sat down and collected the worthwhile fish into containers and threw away the worthless ones.
49 That is how it will be at the close of the age: the angels will go forth and will separate evil persons from the midst of the righteous,
50 and will throw them into the fiery furnace. There people will weep and will grind their teeth.

51 "Did you understand all of this?" They said to Him, "Yes."
52 So He said to them, "Therefore, every scribe discipled for the empire from the heavens is like a householder who brings out of his treasure new things and old things."

53 When Jesus had finished telling these parables, He went away from there,
54 and He came to His home town, and taught them in their synagogue, and they were astonished. And they said, "Where did this man get this wisdom and the power to do miracles?
55 Isn't he the carpenter's son? Isn't his mother's name Mary, and aren't James and Joseph and Simon and Judas his brothers?
56 And don't all of his sisters live here with us? Where did this man get all of this?"
57 And they took offense at Him. But Jesus said to them, "A prophet isn't without honor except in

his home town and in his household."
58 So He didn't do many miracles there because of their unbelief.

CHAPTER 14

1 At that time Herod the tetrarch heard the report about Jesus,
2 and said to his servants, "This is John the Baptist; he has been resurrected. That is why these miracles are being performed by him."
3 Herod had seized John and bound him and put him in prison because of Herodias, his brother Philip's wife.
4 He did this because John told him, "You aren't allowed to have her."
5 And though he wanted to kill him, he was afraid of the crowd since they regarded him as a prophet.
6 But when Herod's birthday came Herodias' daughter danced in their midst and pleased Herod.
7 As a result, he promised with an oath to give her whatever she asked.
8 Under her mother's instructions she said, "Give me John the Baptist's head on a platter."
9 The king was upset, but because of his oaths and those who sat with him at the table, he commanded them to give it to her;
10 and he sent them to behead John in the prison.
11 So his head was brought on a platter and it was given to the girl, and she took it to her mother.
12 And his disciples came and took his body and buried him; and they went and told Jesus this.
13 Now when Jesus heard it He left there in a boat privately and went to a desert place. But

CONFRONTATION
ADULTERY

FEAR

PRIDE

when the crowds heard it, they followed Him on foot from their cities.

14 So when He left the boat He saw a large crowd, and He was moved emotionally by them and healed their sick.

15 As evening came, His disciples came to Him, saying, "This is a desert, and it is already rather late; send the crowds away so that they may go into the villages and buy food for themselves."

16 But Jesus said to them: "They don't have to go away; you feed them."

17 But they said to Him, "We don't have anything here but five pieces of bread and two fish."

18 So He said, "Bring them here to Me."

19 Then He ordered the crowds to relax on the grass, and taking the five pieces of bread and the two fish, He looked up to heaven and gave thanks and broke the pieces of bread and gave them to the disciples and the disciples gave them to the crowds.

ABUNDANCE

20 And they all ate and were satisfied, and they gathered up twelve baskets full of fragments that were left over.

21 And there were about five thousand men who ate, not including the women and children.

22 Then immediately He made the disciples get into the boat and go on ahead of Him to the other side, while He sent away the crowds.

PRAYER

23 And after He sent the crowds away, **He went up into the mountain by Himself to pray. And when evening came, He was there alone.**

24 Now by this time the boat was about three or four miles out from shore and was being beaten by the waves since the wind was contrary.

25 In the fourth watch of the night, He came toward them, walking on the sea.

26 And the disciples saw Him walking on the sea and were terrified and said, "It is a ghost!" And **they screamed from fear.**
27 But immediately He spoke to them, saying, "Have courage; it is I. **Don't be afraid.**"
28 And in response, Peter said, "Lord, if it is You, let me come to You on the water."
29 And He said, "Come." So Peter got down from the ship and walked on the water toward Jesus.
30 But when he looked at the wind, **he was afraid,** and beginning to sink he shouted, "Lord, save me!"
31 And immediately Jesus stretched out His hand, took hold of him and said to him, **"Little-faith, why did you doubt?"**
32 And when they climbed up into the boat, the wind stopped blowing.
33 And those who were in the boat worshiped Him, saying, "Truly You are God's Son."
34 Now when they had crossed over, they landed at Gennesaret.
35 And when the men of that place recognized Him, they sent into all the neighborhood and brought to Him all those who were sick,
36 and urged Him just to allow them to touch the border of His garment; and all who touched it were healed.

FEAR

Faith/Doubt

Chapter 15

1 Then the Pharisees and scribes from Jerusalem came to Jesus, saying,
2 "Why do your disciples transgress the tradition of the elders? They don't wash their hands before they eat."

3 And He responded by saying to them: "Indeed, why do you transgress God's commandment for the sake of your tradition?

PARENTS

4 God said, 'Honor your father and mother,' and 'Whoever curses father or mother must surely die.'

MONEY

5 But you say, 'Whoever says to his father or mother, "What you might have gained from me is designated as an offering,"

6 doesn't have to honor his father [or mother].'[1] Thus you annul God's Word for the sake of your tradition.

HYPOCRISY

7 Hypocrites! Isaiah prophesied well about you when he said,

Lips/Heart

8 'This people honors Me with their lips, but their heart is far from Me;

9 they worship Me in vain, teaching as doctrines the ordinances of men.' "

10 And He called the people to Him and said to them: "Hear and understand:

11 It isn't what enters the mouth that defiles a person, but rather what comes out of his mouth; this defiles a person."

12 Then His disciples came to Him and asked Him, "Did You know that the Pharisees were offended when they heard what You said?"

13 And He answered, saying, "Every plant that My heavenly Father didn't plant will be uprooted.

AVOIDANCE

14 Leave them; they are blind guides of the

5, 6 Money put in reserve and marked "for God" could not be used to honor (help) needy parents. Honor is construed by Christ to mean *more* than respect and obedience. He includes financial assistance (cf. I Tim. 5: 4, 8). Counselees frequently need to be urged to consider their obligations to parents. Much anxiety from guilt about sinful behavior lies in failure to meet such obligations.

14 The counsel of an unbeliever has only one outcome: failure. Blind guides often end up in the same place as their unfortunate counselees.

[1] Some MSS omit, *or mother.*

blind. Now if a blind man leads a blind man, both will fall into a ditch."
15 But Peter said, "Explain the parable to us."
16 So He said, "Are you also still without understanding?
17 Don't you know that what goes into the mouth and goes into the stomach passes from the body into the drain?
18 But those things that come from the mouth come from the heart and they defile a person.
19 From the heart come evil thoughts, murders, adulteries, sexual sins, thefts, false testimonies, blasphemies.
20 These things are what defile a person; but to eat with unwashed hands doesn't defile a person."

HEART CORRUPTION ACTUAL SINS

21 And Jesus went away from there and withdrew to the district of Tyre and Sidon.
22 And there a Canaanite woman from that area came out and called, "Show me mercy, Lord, David's Son! My daughter is suffering severely from demon-possession."
23 But He didn't answer her a word. And His disciples came urging Him: "Get rid of her; she keeps shouting behind us."
24 Answering, He said, "I wasn't sent to anyone but the lost sheep of the house of Israel."
25 But she came and knelt before Him, saying, "Lord, help me."
26 And He replied, "It isn't right to take the children's bread and throw it to the pet dogs."
27 And she said, "Yes, Lord, but even the pet dogs eat the crumbs that fall from their masters' table."
28 Then Jesus answered her, "Woman, your

FAITH

19 Cf. Mark 7:20-23. Outer actions are sinful because the heart (the inner life) is corrupt. The Holy Spirit must regenerate the counselee within (Rom. 5:5) before outer change is possible; cf. Matt. 12:43-45; Luke 6:45.

faith is great; you will have what you desire." And her daughter was healed at that very hour.

29 And Jesus left there and went along the Sea of Galilee. And He went up into the mountain and sat there.

30 And large crowds came to Him, bringing with them the lame, the maimed, the blind, the dumb and persons with many different sorts of problems, and laid them down at His feet, and He healed them.

31 The crowd was astonished when they saw dumb persons speaking, maimed persons healthy, lame persons walking and blind persons seeing, and they glorified the God of Israel.

COMPASSION

32 Then Jesus called His disciples to Him and said, "I feel sorry for the crowd; they have stayed with Me for three days now, and don't have anything to eat. And I don't want to send them away without food or they might give out on the road."

33 And His disciples said to Him: "Where are we going to get enough bread to feed such a great crowd in a desert?"

34 And Jesus replied: "How many pieces of bread do you have?" And they said, "Seven, and a few fish."

35 So when He had ordered the crowd to relax on the ground,

36 He took the seven pieces of bread and the fish and after He gave thanks He broke them and gave them to the disciples, and the disciples gave them to the crowds.

ABUNDANCE OF GOD

37 And they all ate and they were satisfied, and they gathered up seven baskets full of leftover fragments.

32 Note Christ's concern for ministering to the physical needs of men (cf. 14:14, 15).

38 And there were four thousand men who ate, not including the women and children.
39 And when He sent the crowds away, He got into the boat and went to the area of Magadan.

Chapter 16

SIGNS

1 And the Pharisees and Sadducees came testing Him, asking Him to show them a sign from heaven.
2 But He answered them, saying: "[When evening comes, you say, 'There will be fair weather, since the sky is red,'
3 and in the morning, 'There will be a storm today, since the sky is red and overcast.' You know how to interpret the face of the sky, but you can't interpret the signs of the times.][1]
4 An evil and adulterous generation seeks a sign, and no sign will be given to it except the sign of Jonah." So He left them and went away.
5 When His disciples arrived at the other side, they realized that they had forgotten to take bread along. So Jesus said to them:
6 "Look out for, and guard against the yeast of the Pharisees and Sadducees."
7 So they discussed this among themselves, saying: "But we didn't bring any bread."
8 And Jesus knew this and said, "Why are you discussing among yourselves the fact that you have no bread? You men of little faith!
9 Don't you understand yet? Don't you remember the five pieces of bread for the five thousand and how many baskets you gathered up?

1-4 Counselors should point out the evil of asking for signs. Only the signs that God gave in Christ are valid. Turn counselees from signs to the Scriptures. Cf. 12:38-40; Deut. 13:1-5.

[1] This section is omitted in some MSS.

10 Or don't you remember the seven pieces of bread for the four thousand and how many baskets you gathered up?
11 How is it that you can't understand that I wasn't speaking to you about bread? But be on guard against the yeast of the Pharisees and Sadducees."
12 Then they understood that He wasn't telling them to guard against yeast [in bread],[1] but rather against the teaching of the Pharisees and the Sadducees.

13 Now when Jesus came into the district of Caesarea Philippi, He asked His disciples, "Who do people say that the Son of Man is?"
14 And they said, "Some say you are John the Baptist, others Elijah, and others Jeremiah or one of the prophets."
15 He said to them: "And who do you say that I am?"
16 Simon Peter answering said,
17 "You are the Christ, the Son of the living God." And Jesus answering said to him: "You are blessed, Simon, son of Jonah, because flesh and blood didn't reveal this to you, but rather My Father in the heavens.
18 I also say to you, you are Peter, and on this rock I will build My church, and the gates of Hades will not prevail against it.

AUTHORITY

19 **I will give you the keys of the empire from the heavens, and whatever you bind on earth shall have been bound in the heavens, and whatever you loose on earth shall have been loosed in the heavens."**
20 Then He strongly warned the disciples not

12 False teaching (or true) has its way of permeating one's whole life and actions. It cannot remain in the mind alone. It influences (flows into) all of one's life.

[1] These words are omitted in some MSS.

to tell anyone that He is the Christ.

21 From that time, Jesus Christ began to show His disciples that He must go to Jerusalem and suffer many things from the elders and chief priests and scribes, and be killed, and resurrected on the third day.

22 And Peter took Him aside and began to rebuke Him, saying, "May God show mercy to You that this shall never be!"

23 But He turned and said to Peter: "Get behind Me, Satan! You are a stumbling block in My path because you are thinking in a human way, not God's way."

DISCIPLESHIP
Deny/Follow

24 Then Jesus said to His disciples, "If anyone wants to come after Me, he must deny himself and take up his cross and follow Me.

Save/Lose
Lose/Save

25 Whoever wants to save his life will lose it, but whoever loses his life for My sake will find it.

26 How will it benefit a person if he gains the whole world but loses his life? Or what will a person give in exchange for his life?

REWARD

27 The Son of Man is going to come with His Father's glory along with His angels, and then He will reward each person according to his actions.

28 Let Me assure you that there are some of those who stand here who will not taste death before they see the Son of Man coming in His empire."

CHAPTER 17

1 Now after six days, Jesus took Peter and James and John his brother and led them up a high mountain where they could be alone.

24, 25 Discipleship involves denying (lit., saying no to) self (i.e., one's desires to please himself) and putting self to death (taking up the cross), while following Christ. Cf. Rom. 13:14; Matt. 10:39; Mark 8:35; Luke 17:33.

2 And He was transfigured before them: His face shone like the sun and His garments became white as light.
3 And then, before them, Moses and Elijah appeared, and they talked with Jesus.
4 And Peter responded by saying to Jesus, "Lord, it is wonderful for us to be here. If You want me to, I will make three tents, one for You and one for Moses and one for Elijah."
5 While he was still speaking, a bright cloud appeared and overshadowed them, and, then, a voice from the cloud said: "This is My Son Whom I love, with Whom I am well pleased. Listen to Him."

FEAR

6 When the disciples heard this they fell on their faces and were terrified.
7 But Jesus came and touched them and said, "Get up; don't be afraid."
8 And when they raised their eyes, they saw nobody except Jesus.
9 And as they were coming down from the mountain, Jesus charged them: "Don't tell anybody about this vision until the Son of Man has been raised from the dead."
10 And the disciples asked Him, "Why then do the scribes say that Elijah must come first?"
11 He answered by saying, "Elijah, indeed, is to come and restore all things;
12 but let Me tell you, Elijah has already come and they didn't recognize him, but they treated him the way that they wanted to. So too, the Son of Man is going to suffer at their hands."
13 Then the disciples understood that He was speaking to them about John the Baptist.
14 Now when they came to the crowd, a man went up to Him and fell on his knees before Him, and said,

14-18 Demon possession caused epileptic seizures.

15 "Lord, show mercy on my son; he has a very serious case of epilepsy. Often he falls into the fire, and often into the water.
16 I brought him to Your disciples, but they couldn't heal him."
17 In response Jesus said, "What an unbelieving and twisted generation! How long do I have to put up with you? Bring him here to Me."
18 So Jesus rebuked the demon and it came out of him, and the boy was healed from that hour on.

DEMONISM

19 Then the disciples came to Jesus privately and asked, "Why couldn't we cast it out?"
20 And He responded: "Because of your little faith. Let Me assure you that if you have faith as large as a mustard seed you could say to this mountain, 'Move from here to there,' and it would move. Indeed, nothing would be impossible for you."
21 [1]

22 As they were strolling about in Galilee, Jesus said to them, "The Son of Man is going to be delivered into the hands of persons
23 who will kill Him, but on the third day He will be resurrected." And the disciples became terribly upset.

24 When they came to Capernaum, the collectors of the half-shekel tax came to Peter and said, "Doesn't your teacher pay the half-shekel tax?"
25 He said, "Yes." So when he came into the house, Jesus spoke first: "What do you think, Simon? From whom do the earth's kings receive toll and tax? From their sons or from strangers?"
26 And when he said, "From others," Jesus replied, "Then the sons are exempt.
27 But so that we won't offend them, go to the

[1] Some MSS add vs. 21: *But this kind won't come out except by prayer and fasting.*

sea and cast out a line, take the first fish that you catch, and when you open its mouth you will find a shekel; take it and give it to them for Me and you."

Chapter 18

1 At that time, the disciples came to Jesus, saying, "Who is the greatest in the empire from the heavens?"

2 He called a little child and stood him in their midst and said,

HUMILITY

3 "Let Me assure you, unless you turn around and become like children you won't enter the empire from the heavens.

4 Whoever humbles himself to become like this child is the greatest in the empire from the heavens.

5 And whoever receives one such child because he comes in My Name receives Me.

6 But whoever is an occasion for one of these little ones who believe in Me to stumble, it would be better for him to have an upper millstone hung around his neck and be drowned in the depth of the sea!

7 "Woe to the world because of stumbling blocks! Now it is necessary for stumbling blocks to come, but woe to the person through whom the stumbling block comes!

8 "And if your hand or your foot is a stumbling block to you, cut it off and throw it away from you; it is better for you to enter into life maimed or lame than to be thrown into eternal fire with both hands and both feet.

9 And if your eye is a stumbling block to you, tear it out and throw it away from you; it is better for you to enter into life one-eyed than to be thrown into the Gehenna of fire with both eyes.

10 "See to it that you don't despise one of these little ones; I tell you that in the heavens their angels always look at the face of My Father in the heavens.
11 [1]
12 What do you think? If a person has a hundred sheep and one of them wanders off, won't he leave the ninety-nine on the hills and go search for the wandering one?
13 And if he finds it, I assure you, he is happier about that one than about the ninety-nine that didn't wander.
14 In the same way your Father in the heavens doesn't want any of these little ones to perish.

RECONCILIATION

15 "If your brother sins against you, go and convict him of his sin privately, with just the two of you present. If he listens to you, you have won your brother.

DISCIPLINE

16 But if he won't listen to you, take with you one or two others so that by the mouth of two or three witnesses every word may be confirmed.
17 And if he refuses to listen to them, tell it to the church. And if he refuses to listen to the church, treat him like a Gentile and a tax collector.

EXCOMMUNICATION

AUTHORITY

18 Let Me assure you that whatever you bind on earth shall have been bound in heaven, and what-

15-20 These verses set forth the vital reconciliation/discipline dynamic by which every difference that separates brethren may be set to rest. It allows for no loose ends. Counselors should instruct counselees in the importance of following these steps whenever anything comes between two Christians. Cf. also 5:23, 24. Verses 18, 19, and 20 are a powerful incentive to exercise church discipline, even to the extent of excommunication (let him be as a Gentile and tax gatherer—i.e., outside the church); Christ promises to be present to guide in what He has already determined to do. (These three verses are no encouragement to holding small prayer meetings.) By "church" (vs. 17), He means the ruling representatives of the church—the elders—who are the two or three (a minimal number) who execute the judgment.

[1] Some MSS add vs. 11: *The Son of Man came to save the lost.*

ever you loose on earth shall have been loosed in heaven.
19 Again, I tell you that if two of you agree on earth about anything they ask, it will be done for them by My Father in the heavens.
20 Where two or three meet together in My Name, I am there among them."

FORGIVENESS

21 Then Peter came and said to Him, "Lord, when my brother sins against me, how many times should I forgive him? As many as seven times?"
22 Then Jesus said to him, "I don't tell you seven times but seventy times seven!
23 "Therefore, the empire from the heavens is like a king who wanted to settle accounts with his slaves,
24 and as he began settlement, one was brought to him who owed him ten thousand talents.
25 And since he couldn't repay the debt, the lord commanded that he, his wife, his children, and everything that he owned be sold to repay the debt.
26 The servant fell on his knees and begged him, 'Be patient with me and I'll repay you everything.'
27 And the lord took pity on his slave and released him and forgave the loan.
28 But when he went out that same slave found one of his fellow slaves who owed him one hundred denarii, and he seized him and throttled him, saying, 'Repay whatever you owe.'
29 So his fellow slave fell down and begged hin., 'Be patient with me and I'll repay you.'
30 But he wouldn't. Instead, he went and threw him into prison until he paid the debt.
31 When his other fellow slaves saw what had happened, they were greatly upset and went and told their lord all about what had taken place.
32 Then his lord called him and said to him: 'You

wicked slave, I forgave you your entire debt because you begged me.
33 Shouldn't you also have shown mercy to your fellow slave as I showed mercy to you?'
34 And his lord became angry, and handed him over to the torturers until he paid his entire debt.
35 So also will My heavenly Father do to you unless each of you forgives his brother from his heart."

HEART

CHAPTER 19

1 So it happened that when Jesus finished speaking these words, He left Galilee and went into the district of Judea across the Jordan,
2 and large crowds followed Him and He healed them there.
3 And Pharisees came to Him to test Him. They asked, "Is it lawful for someone to divorce his wife on any ground?"

DIVORCE

4 And He replied: "Haven't you read that the Creator at the beginning made them male and female
5 and said, 'For this reason a man must leave his father and his mother and must cleave to his wife and they will be one flesh'?
6 Thus they are no longer two but one flesh. So then, what God has yoked together, a human being must not separate."

ONE FLESH

35 "From his heart" does not mean with proper emotional feelings, but rather with the sincere intention of keeping the promise of forgiveness, which is to remember his brother's sins against him no longer (cf. 15:8, where *heart* is contrasted with *lips;* the heart is the inner life).

3-9 Divorce of believers is allowed (not required) for sexual sin (cf. 5: 31, 32). Marriage is not a civil contract primarily, but rather a divine covenant (vs. 6). Cf. also Prov. 2:17; Mal. 2:14. But as vs. 6 makes clear, a marriage is broken even by a sinful divorce (why warn against what is impossible?). To speak of divorced persons as "still married in God's sight" is incorrect. In regulating the consequences of sinful activity, God does not condone the activity (vss. 8, 9). Cf. also Mal. 2:16.

7 They asked Him: "Why then did Moses command him to give a certificate of divorce and send her away?"

8 And He said to them, "Moses, because of the hardness of your hearts, allowed you to divorce your wives; but from the beginning this was not the way that it was.

ADULTERY

9 Now I say to you that whoever divorces his wife except because of sexual sin and marries another commits adultery."

MARRIAGE

10 The disciples said to Him, "If that is the way that it must be between a man and his wife, it would be better not to marry."

GIFT

11 And He said to them, "Not everybody has the capacity for that, but only those to whom it has been given.

CELIBACY

12 There are eunuchs who were born that way, there are eunuchs who were made eunuchs by men, and there are eunuchs who make themselves eunuchs for the sake of the empire from the heavens. Whoever has the capacity must exercise it."

13 Then they brought children to Him that He might lay His hands on them and pray. But the disciples rebuked them.

14 And Jesus said, "Let the children come to Me and don't stop them, for of such is the empire from the heavens."

15 And He laid His hands on them and left there.

16 Then, someone came to Him and said, "Teacher, what good deed must I do to have eternal life?" And He responded by saying:

10-12 Celibacy is not for all (vs. 11) but only for those whom God has *singled out* and gifted for a special work in His empire (vs. 12). Cf. I Cor. 7:7. Counselees must be helped to find their gift and find their work. I Cor. 9:5 shows that the disciples changed their minds about marriage (vs. 10).

12 Some eunuchs naturally (by birth), some unnaturally (by castration), some supernaturally (by divine call and gifting). For those with the gift of celibacy to marry would be sin: "Whoever has the capacity must exercise it."

17 "Why do you ask Me about what is good? If you want to enter into life, keep the commandments."

18 He said, "Which?" And Jesus replied, "Don't kill, Don't commit adultery, Don't steal, Don't give false testimony.

19 Honor your father and your mother, and You must love your neighbor as yourself."

20 The young man said to Him, "I have kept all of these; what do I still lack?"

21 Jesus said to him, "If you want to be complete, go sell your possessions and give to the poor, and you will have treasure in the heavens, and come follow Me."

22 But on hearing that statement, the young man left sadly, because he had many possessions.

23 So Jesus said to His disciples, "Let Me assure you that it will be hard for a rich man to enter the empire from the heavens.

24 And again I tell you, it is easier for a camel to go through the eye of a needle than for a rich man to enter into God's empire."

25 When the disciples heard this, they were astounded and said, "Who then can be saved?"

26 But Jesus looked at them and said, "With human beings this is impossible, but with God everything is possible."

27 Then Peter responded by saying, "Consider us—we have left everything and followed You; what will we have?"

28 And Jesus said to them: "Let Me assure you that in the regeneration, when the Son of Man sits on His glorious throne, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel.

SINFULNESS

LOVE

HOMEWORK

MONEY

HOPE

DISCIPLESHIP
Leaving/ Following

REWARD

20 Of course he hadn't. His failure (vs. 22) demonstrated this (he loved money more than Christ). Counseling assignments often have similar effects.

29 And everyone who has left houses or brothers or sisters or father or mother or children or farms for the sake of My Name, will receive many times as much and will inherit eternal life.

First/Last Last/First

30 But many who are first will be last, and many who are last will be first.

CHAPTER 20

1 "The empire from the heavens is like the owner of an estate who went out early in the morning to hire workers to labor in his vineyard.
2 And when he and the workers had agreed that he pay a denarius for the day, he sent them to the vineyard.
3 But when he went out about the third hour, he saw others standing idle in the market place,
4 and he said to them, 'You go to the vineyard too, and whatever is right I will give you.' So they went.
5 Again, he went out about the sixth hour and the ninth hour and did the same thing.
6 And about the eleventh hour he found some others standing and said to them, 'Why are you standing here idle all day long?'
7 They said to him, 'Because no one has hired us.' And he said to them, 'You too go to the vineyard.'
8 Now when evening came, the lord of the vineyard said to his steward, 'Call the workers and pay them their wages, starting with those hired last and ending with those hired first.'
9 And those who went at the eleventh hour received a denarius,
10 so when the first came, they thought they would receive more, but they too each received a denarius.

11 And when they received it they complained against the owner of the estate, saying,
12 'Those who were hired last worked one hour, and you have made them equal to us who have borne the burden of the day's work and the heat.'
13 But he answered one of them and said, 'Friend, I wasn't unfair to you; didn't you and I agree on a denarius?
14 Take what is yours and go. I want to give the last as much as you.
15 I'm allowed to do as I want with my own money, am I not? Or do you have an envious eye because I am generous?'
16 Thus, the last will be first and the first will be last."

COMPLAINT

SOVEREIGNTY OF GOD

ENVY

17 Now as Jesus was going up to Jerusalem, He took the Twelve aside privately and on the road He said to them:
18 "Listen carefully; we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and scribes and they will condemn Him to death,
19 and they will hand Him over to the Gentiles to be mocked and scourged and crucified. But on the third day He will be resurrected."

20 Then the mother of the sons of Zebedee came to Him with her sons, and she kneeled and asked Him if He would do something for her.
21 And He said to her: "What do you want?" She said to Him, "Promise that these two sons of mine will sit, one at Your right and one at Your left in Your empire."
22 And Jesus responded by saying, "You don't know what you are asking! Can you drink the cup

15 Many inequalities about which counselees complain may be explained by God's generosity (cf. II Pet. 3:9, 10).
20-28 Cf. Mark 10:35-45.

that I am going to drink?" They replied, "We can."
23 He said to them, "Indeed, you will drink of My cup, but to sit at My right and at My left is not Mine to give, but it is for those for whom it has been prepared by My Father."

ANGER

24 And when the ten heard this, they were infuriated about the two brothers.
25 So Jesus called them to Him and said, "You know that the rulers of the Gentiles lord it over them and their superiors show their authority over them.

SERVICE

26 This isn't the way it is with you. Instead, whoever among you wants to become great must be your servant;
27 and whoever wants to be first must be your slave;
28 just as the Son of Man did not come to be served, but to serve and to give His life a ransom for many."
29 And as they were leaving Jericho a large crowd followed Him.
30 And there, sitting beside the road, were two blind men who, when they heard that Jesus was passing by, shouted, saying, "Lord, show mercy to us, Son of David!"
31 And the crowd rebuked them, telling them to be quiet; but they shouted all the more, saying, "Lord, show mercy to us, Son of David!"
32 And Jesus stood still and called them and said, "What do you want Me to do for you?"
33 They said to Him, "Lord, we want our eyes opened."
34 And Jesus, emotionally moved, touched their eyes and instantly they saw again and followed Him.

CHAPTER 21

1 And at the point when they drew near to
Jerusalem and came to Bethphage, at the Mount of
Olives, Jesus sent two disciples,
2 telling them, "Go into the village opposite
you, and the first thing that you will find is a don-
key tied up, together with a colt. Untie them and
bring them to Me.
3 And if anyone says anything to you, tell him,
'The Lord needs them,' and he will send them
immediately."
4 Now this happened to fulfil what the prophet
spoke when he said,
5 "Tell Zion's daughter, 'Look, your King
is coming to you, meek and riding on a
donkey, on a colt, the foal of a donkey.' "
6 The disciples went and did as Jesus directed
them;
7 they brought the donkey and the colt and put
their clothes on them, and He sat on them.
8 And a large crowd of people spread their
clothes in the road, and others cut branches from
the trees and spread them in the road.
9 And the crowds that went before Him and
those that followed Him shouted, saying,
"Hosanna to David's Son! Blessed is the
One Who comes in the Lord's Name;
Hosanna in the highest!"
10 And when He entered Jerusalem the whole
city was stirred up, saying, "Who is this?"
11 And the crowds said, "This is the prophet
Jesus from Nazareth of Galilee."
12 And Jesus went into the temple and threw
out all those who were selling and buying in it.
He overturned the moneychangers' tables and the

ANGER

12, 15 Two instances of anger; the first righteous (cf. Mark 3:5), the second sinful.

seats of those who sold doves,
13 and said to them, "It is written: 'My house will be called a house of prayer,' but you are making it a robber's den."
14 And blind persons and lame persons came to Him in the temple and He healed them.
15 But when the chief priests and the scribes saw the amazing things that He did and the children shouting in the temple, saying, "Hosanna to
ANGER David's Son," they were infuriated.
16 So they said to Him, "Do you hear what they are saying?" And Jesus said to them: "Yes. Haven't you ever read,

> 'Out of the mouths of babies and nursing children You have prepared praise for Yourself'?"

17 And He left them and went out of the city to Bethany and spent the night there.
18 Early the next day, as He was going up to the city, He grew hungry.
19 And seeing a lone fig tree along the road, He went over to it, but He found nothing but leaves on it, and He said to it, "May you never bear fruit again!" And the fig tree dried up at once.
20 And when the disciples saw this they were astonished and said, "How did the fig tree dry up all at once?"
Faith/Doubt 21 And Jesus responded: "Let Me assure you that if you have faith and don't doubt, you won't only be able to do what was done to the fig tree, but even if you were to say to this mountain, 'Be lifted up and thrown into the sea,' it would happen.
PRAYER 22 Everything that you ask for in prayer you will receive if you believe."
23 And when He went into the temple, the

chief priests and the elders of the people came to Him as He was teaching and asked, "By what authority are you doing these things, and who gave you this authority?"

AUTHORITY

24 And Jesus responded by saying to them: "I will also ask you one question, and if you answer Me I will tell you by what authority I am doing these things:

25 John's baptism—where did it come from: from heaven or from men?" And they argued with one another, saying, "If we say 'from heaven,' he will ask us, 'Why then didn't you believe in him?'

26 But if we say 'from men,' we will have to watch out for the crowd" (since everybody held that John was a prophet).

FEAR

27 So they answered Jesus by saying, "We don't know." And He said to them: "Neither will I tell you by what authority I am doing these things.

28 "Now, what do you think? A man had two children. And he went to the first and said, 'Child, go to work today in the vineyard.'

29 And he replied, 'I am going, sir,' but he didn't go.

30 And he went to the second and said the same thing. And he replied, 'I don't want to,' but later he changed his mind and went.

31 Which of the two did his father's will?" They answered, "The latter." Jesus said to them, "Let Me assure you that the tax collectors and the prostitutes are going into God's empire before you.

32 John came to you with the way of righteousness and you didn't believe in him. But the tax collectors and the prostitutes believed in him; and even when you saw this you didn't change your mind later on and believe in him.

25, 26 Fear is a powerful deterrent (cf. 21:46).

33 "Listen to another parable. There was an
owner of an estate who planted a vineyard, and
put a hedge around it, and dug a wine press in it,
and built a tower, and rented it to tenant farmers
and took a trip to another country.
34 Now when the time came to harvest the grapes,
he sent his slaves to the farmers to receive the fruit.
35 But the farmers grabbed his slaves, beating
one, killing another and stoning a third.
36 Again, he sent other slaves—more than in the
first group—and they did the same thing to them.
37 At last he sent his son to them, saying, 'They
will respect my son.'
38 But when the farmers saw his son they said
to each other, 'This is the heir; come on, let's kill
him and get hold of his inheritance.'
39 So they grabbed him and threw him outside
of the vineyard, where they killed him.
40 Now, when the lord of the vineyard comes,
what will he do to those farmers?"
41 And they replied, "He will put those miser-
able farmers to a miserable death, and he will rent
the vineyard to other farmers who will give him fruit
whenever it is ripe."
42 And Jesus said to them, "Didn't you ever read
in the Scriptures:

> 'The same Stone that the builders re-
> jected has become the Head of the corner;
> this has happened because of the Lord and
> it is astonishing in our eyes'?

43 So then I tell you that God's empire will be
taken away from you and will be given to a nation
who will produce its fruit.
44 [Whoever trips on this Stone will be broken
to pieces, and whoever it falls on will be pul-
verized.]"[1]

[1] Vs. 44 is omitted from some MSS.

45 When the chief priests and the Pharisees heard Jesus' parables, they knew He was talking about them.
46 They looked for a way to arrest Him, but they were afraid of the crowd because the people held that He was a prophet. FEAR

CHAPTER 22

1 And Jesus responded by speaking to them again in parables, saying,
2 "The empire from the heavens is like a king who gave a marriage feast for his son.
3 And he sent his slaves to call those who had been invited to the marriage feast, and they didn't want to come.
4 Once again he sent other slaves, saying, 'Tell those who have been invited, "Listen, I have prepared the supper, my oxen and fattened calves have been butchered, and everything is ready; come to the marriage feast." '
5 But they didn't care and went off, one to his farm, another to his business,
6 and the rest seized his slaves and insulted and killed them.
7 So the king was furious and sent his armies and destroyed those murderers and burned their city.
8 Then he said to his slaves, 'The marriage feast is ready; but those who were invited weren't worthy of it.
9 Go, then, out on the street corners and whoever you find invite to the marriage feast.'
10 So his slaves went out and gathered together all they could find, bad and good, and the wedding hall was filled with guests seated at the table.
11 "But when the king came in to look over

the guests seated at the table, he noticed a person there who wasn't wearing wedding clothes.
12 And he said, 'Friend, how did you get in here without wedding clothes?' But he had nothing to say.
13 Then the king said to his servants, 'Tie him hand and foot and throw him outside into the darkness; there people will weep and grind their teeth.
14 Many are called but few are chosen.' "

15 Then the Pharisees went to counsel together about how they might trap Him by a discussion.
16 And they sent their disciples to Him, together with the Herodians, saying, "Teacher, we know that you are truthful and teach God's way truthfully,

INFLUENCE

and you aren't influenced by anybody, and you aren't concerned about what they think of you.
17 Tell us, then, what do you think—is it right or wrong to pay taxes to Caesar?"
18 But Jesus knew their evil intentions and replied: "Why are you testing Me, you hypocrites?
19 Show Me the money for the tax." So they brought Him a denarius.
20 And He said to them, "Whose picture and name is this?"
21 They said, "Caesar's." Then He said to them: "Well, then, pay Caesar what belongs to Caesar, and God what belongs to God."
22 When they heard this, they were astonished and left Him and went away.

23 On the same day the Sadducees came to Him (they are the ones who say that there won't be a resurrection) and questioned Him:
24 "Teacher, Moses said that if a man who doesn't have any children dies, his brother must raise up children for him.
25 Now there were seven brothers among us. The first one married and died, and since he didn't

have any children, he left his wife to his brother.
26 The same thing happened to the second, then
to the third, and all the way down to the seventh.
27 Last of all, the woman died.
28 Now, in the resurrection whose wife will she
be of the seven? They were all married to her."
29 And Jesus responded by saying to them:
"You are mistaken because you don't know either — SCRIPTURES
the Scriptures or God's power.
30 In the resurrection people won't marry or
get married. Instead, they will be like the angels
in heaven.
31 And, concerning the resurrection of the dead,
haven't you read what God said to you:
32 'I am the God of Abraham, and the God of
Isaac and the God of Jacob'? He isn't the God of
dead persons but of living ones."
33 Now when the crowds heard this they were
astounded by His teaching.
34 But when the Pharisees heard that He had
silenced the Sadducees, they came together,
35 and one of them—an expert in the law—
asked Him a question to test Him:
36 "Teacher, which is the greatest command-
ment in the law?"
37 And He replied, "You must love the Lord — LOVE
your God with all your heart and with all your soul
and with all your mind.

36-40 There are "two," not three commandments here (cf. vss. 39, 40). There is no third: "Love yourself." To read that into the passage is to psychologize it. "As yourself" refers not to the *content* of love (that is contained in the Ten Commandments themselves) but to the *nature* of it (its intensity, devotedness, etc.). The second "is just like it" in that respect (with "all your heart . . . soul . . . mind" is parallel to "as yourself." Cf. Eph. 5:29 for a similar argument). Counselors err seriously when they tell counselees to love themselves. If by God's grace these commandments are obeyed, one's self-esteem will rise *as a by-product.* But see 10:39; 16:25. Note, none of the Ten Commandments (which these two commandments summarize) relate to love of self.

COMMANDMENT

38 This is the great and first commandment.
39 The second is just like it: You must love your neighbor as yourself.
40 On those two commandments hang all the Law and the Prophets."

41 Now while the Pharisees were gathered together Jesus asked them a question:
42 "What do you think about the Christ? Whose Son is He?" They said to Him: "David's."
43 "How then is it that David, by the Spirit, called Him 'Lord,' saying,
44 'The Lord said to my Lord, sit at My right hand until I put Your enemies beneath Your feet'?
45 If David calls Him 'Lord,' how, then, can He be his Son?"
46 And no one could answer Him a word; and from that day nobody dared to question Him again.

CHAPTER 23

1 Then Jesus spoke to the crowds and to His disciples, saying:
2 "The scribes and the Pharisees sit in Moses' seat,

HEARING and DOING INCONSISTENCY

3 so do and observe the things they tell you, but don't do the same deeds that they do, since they don't practice what they preach.

LEGALISM

4 They tie together heavy loads and put them on people's shoulders, but they don't want to lift a finger to budge them.

HYPOCRISY

5 All the deeds that they do they do to be seen

3 Theory and practice do not always coincide.
4 Cf. 11:28-30; 12:7. This is true also of preachers and counselors who tell what to do and fail to show how to do it.
5 It is of great importance for counselors to stress the need to make changes (even confession of sin) *for Christ's sake,* and not to be seen of men.

by people. They broaden their phylacteries, and lengthen their fringes;
6 they like the chief seat at dinners and the chief seats in the synagogues,
7 and acknowledgments in the marketplaces and having people call them 'Rabbi.'
8 Don't be called 'Rabbi'; you have one Teacher, and you are all brothers.
9 And don't call anyone on earth 'Father'; you have one heavenly Father.
10 Moreover, don't be called 'Leaders'; you have one Leader, the Christ.
11 Now the one among you who is greatest will be your servant,
12 and the one who exalts himself will be humbled, and the one who humbles himself will be exalted.

SERVICE

Exaltation/ Humility
Humility/ Exaltation

13 "Woe to you scribes and Pharisees—you hypocrites—because you shut up the empire from the heavens in people's faces! You don't enter and you won't let others who are trying to enter do so either.
14 [1]

15 "Woe to you scribes and Pharisees—you hypocrites—because you go about on sea and land to make one proselyte; and when he becomes one, you make him twice as much a son of Gehenna as yourselves.

16 "Woe to you blind guides who say, 'If anyone swears by the temple, that doesn't count; but if he swears by the temple gold, he is bound by his oath.'
17 You blind fools! Which is greater, the gold

12 As *a by-product* of humility God brings exaltation; humility cannot be used as a gimmick to obtain exaltation. Counselors must watch vigilantly for such subtle trends in counselees, and ever warn against them.

[1] Verse 14 is omitted by the best MSS.

or the temple that makes the gold holy?
18 And (you say), 'If anyone swears by the altar, that doesn't count; but if anyone swears by the gift that is on the altar, he is bound by his oath.'
19 You are blind! Which is greater, the gift or the altar that makes the gift holy?
20 So then, whoever swears by the altar swears by it and by everything that is on it;
21 and whoever swears by the temple swears by it and by the One Who dwells in it;
22 and whoever swears by heaven swears by God's throne and by the One Who sits on it.

LEGALISM
BALANCE

23 "Woe to you scribes and Pharisees—you hypocrites—because you tithe mint and dill and cummin, but you have neglected the weightier matters of the law: justice and mercy and faith. You ought to have practiced these without neglecting the others.
24 You blind guides, you strain out a gnat and swallow a camel!

CORRUPTION

25 "Woe to you scribes and Pharisees—you hypocrites—because you clean the outside of the cup and saucer, but inside they are full of robbery and dissipation.

HYPOCRISY

26 You blind Pharisee! First clean the inside of the cup so that its outside may be clean.
27 "Woe to you scribes and Pharisees—you hypocrites—because you resemble whitewashed graves that outwardly look attractive but within are full of dead men's bones and all sorts of uncleanness.
28 Just so you also outwardly appear righteous to people but within you are full of hypocrisy and

23[b] Not an either/or but a both/and situation. Often it is important to stress this point in order to prevent reactionary, pendulum thought and action.
25, 26 There are two methods of meeting problems: reformation (change outside only) and regeneration (inner change that leads to outer change also). The first method leads to what is described in verses 27, 28, and must be avoided by counselors.

lawlessness.

29 "Woe to you scribes and Pharisees—you hypocrites—because you build tombs for the prophets and adorn the monuments to the righteous
30 and say, 'If we had been alive in the days of our fathers, we wouldn't have taken part in shedding the prophets' blood.'
31 Thus you testify against yourselves that you are the sons of those who murdered the prophets.
32 Fill up the measure of your fathers.
33 "You snakes! You brood of vipers! How will you escape from the judgment of Gehenna?
34 That's why I am sending prophets and wise men and scribes to you. But you will kill and crucify some of them, and you will scourge some in your synagogues and you will persecute them from city to city,
35 so that all the righteous blood that has been shed on earth, from the blood of righteous Abel to the blood of Zacharias, son of Barachias, whom you murdered between the temple and the altar, will come upon you.
36 Let Me assure you that all these things will come upon this generation.

COMPASSION

37 "Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I have wanted to gather together your children as a hen gathers her young under her wings! But you didn't want Me to!
38 See, your house is left desolate for you.
39 I tell you that you will never see Me again until you say, 'Blessed is the One Who comes in the Lord's Name.' "

37 There are some unsaved persons who because of their rebellious attitudes will in the end prove themselves to be "unwilling." Counselors may compassionately try to help them, but, like Christ, cannot succeed. In such cases, Christ places the responsibility upon those who refuse help.

CHAPTER 24

1 And Jesus left the temple and was going away when His disciples came to call His attention to the buildings of the temple.
2 And He responded by saying, "You see all of these, don't you? Well, let Me assure you that there isn't going to be left here one stone on another; they are all going to be thrown down!"
3 And as He sat on the Mount of Olives, the disciples came to Him privately, saying, "Tell us when this will take place and what the sign of your coming and of the close of the age will be."

FALSE PROPHETS

4 And, in response, Jesus said to them: "Watch out that nobody misleads you,
5 For many will come in My Name, saying, 'I am the Christ,' and they will mislead many.
6 And you will hear of wars and rumors of wars; be sure that you aren't alarmed by them; these must take place, but they are not the end.
7 Nation will rise against nation and kingdom against kingdom, and there will be famines and earthquakes in various places,
8 but all these things are but the beginning of labor pains.
9 "Then they will hand you over for affliction, and they will kill you, and you will be hated by all nations for My Name's sake,
10 and then many will stumble and will betray one another and hate one another,

FALSE PROPHETS

11 and many false prophets will arise and will mislead many,
12 and because lawlessness will increase, the love of many will grow cold.
13 But whoever endures to the end will be saved.
14 And this good news about the empire will

4, 5, 11 Counselors will find that many difficulties stem from false doctrine. Notice in vss. 5, 11 the use of the word *many*.

be preached in the whole civilized world for a testimony to all the nations, and then the end will come.

15 "So then, when you see the abomination that leads to the desolation of which the prophet Daniel spoke, standing in the holy place (let the reader understand),
16 then let those who are in Judea flee to the mountains,
17 let the one who is on the housetop not come down to take anything out of his house,
18 and let the one who is in the field not turn back to get his coat.
19 Woe to the pregnant women and to nursing mothers in those days!
20 Pray that your flight won't take place in winter or on a Sabbath,
21 because there will be great affliction, such as has not happened since the beginning of the world until now, and will never happen again.
22 And if those days had not been shortened, nobody would survive; but for the sake of the chosen ones, those days will be shortened.

FALSE PROPHETS

23 At that time if anybody tells you, 'Look, here is the Christ,' or, 'There He is,' don't believe it.
24 False Christs and false prophets will arise and they will perform great signs and wonders, so that (if it were possible) they would mislead even the chosen ones.
25 See I have told you beforehand.
26 "So then, if they tell you, 'See, He is in the desert,' don't go there; 'See, He is in the inner rooms,' don't believe it.
27 As the lightning comes from the east and

23-28 False prophets will claim miraculous proofs ("signs and wonders"). Counselees are often deceived by these, but should not be (cf. 7:15-20; Deut. 13).

shines as far as the west, so will be the coming of the Son of Man.
28 Wherever the carcass is, there the vultures will gather.
29 "Right after the affliction of those days,
'The sun will grow dark
and the moon will not give her light;
the stars will fall from the sky
and the powers of the heavens will be
shaken.'
30 And at that time the sign of the Son of Man will appear in heaven and at that time all the tribes of the land will mourn, and they will see the Son of Man coming on the clouds of heaven with power and much glory.
31 And He will send out His angels with a loud blast of the trumpet, and they will gather His chosen ones from the four winds, from one end of the heavens to the other.
32 "Now, learn a parable from the fig tree: When its branch becomes tender and shoots forth leaves, you know that summer is near.
33 So too, when you see all of these things, know that He is near, at the door.
34 Let Me assure you that this generation surely will not pass away until all these things take place.
35 Heaven and earth will pass away, but My words will never pass away.
36 "Now nobody knows when that day and hour will be, not the angels of the heavens, nor even the Son; only the Father does.
37 As the days of Noah were, so will the coming of the Son of Man be.
38 As in those days, before the flood, they were eating and drinking, marrying and being given in marriage until the day Noah entered the ark,
39 and they didn't know about it until the flood

came and took them all away; so too will it be at the coming of the Son of Man.
40 At that time two men will be in the field; one will be taken away and one left.
41 Two women will be grinding at the mill; one will be taken away and one left.
42 So then watch, because you don't know on what day your Lord is coming.

ALERTNESS

43 "You can be sure of this: if the householder had known in what watch the thief was coming, he would have watched and wouldn't have let his house be broken into.
44 That's why you too must be ready; because the Son of Man is coming at an hour that you won't expect.

WORK

45 "Who then is the faithful and sensible slave whom his lord has appointed to be over his household to give them food at the proper time?
46 The slave that his lord finds doing so when he comes will be happy.
47 Let Me assure you that he will appoint him to be over all his possessions.
48 But if that wicked slave says in his heart, 'My lord is delaying his return,'
49 and begins to beat his fellow slaves, and eats and drinks with drunkards,
50 his lord will come on a day that he doesn't expect and at an hour that he doesn't anticipate,
51 and will cut him to pieces and appoint him a place with hypocrites; there people will weep and grind their teeth.

CHAPTER 25

1 "At that time the empire from the heavens

45, 46 Counselors from time to time will need to stress the importance of continued effort to some who are misled through eleventh-hour thinking. Cf. also II Thess. 3:7-15.

will be likened to ten virgins who took their lamps and went out to meet the bridegroom.
2 Now five of them were foolish and five were sensible.
3 The foolish ones took their lamps and they didn't take oil with them,
4 but the sensible ones took containers of oil with their lamps.
5 Now while the bridegroom delayed in coming, all of them became sleepy and went to sleep.
6 "At midnight there was a shout, 'Here comes the bridegroom; go out and escort him back!'
7 Then all the virgins awoke and trimmed their lamps.
8 And the foolish ones said to the sensible ones: 'Give us some of your oil; our lamps are going out.'
9 But the sensible ones said, 'No; there may not be enough for us and you too. Go to the shopkeepers and buy your own.'
10 Now as they were going their way to buy it, the bridegroom came and those who were ready went in with him to the marriage feast, and the door was shut.
11 Later, the rest of the virgins came too, saying, 'Lord, lord, open the door for us.'
12 But he answered, 'I tell you—and I mean it—I don't know you!'

ALERTNESS

13 Watch, then, since you don't know the day or hour.
14 "It is as if a man, when he was going on a trip, called his slaves and entrusted his possessions to them.
15 To one he gave a sum of five talents, to another two and to another one, according to the ability of each, and went away.
16 At once the one who received five talents

traded with them and gained another five talents.
17 Similarly, the one who received two gained two more.
18 But the one who received one went and dug a hole in the ground and hid his lord's money.
19 After a long while, the lord of those slaves came and settled accounts with them.
20 So the one who had received five talents brought five more talents and said, 'Lord, you entrusted five talents to me; here, I have gained five more talents.'
21 Then his lord said to him, 'Well done, you good and faithful slave. You have been faithful over a little, I will appoint you over much. Come on, share your lord's gladness with him!'
22 And the slave who had received two talents came to him also and said, 'Lord, you entrusted two talents to me; here I have gained two more talents.'
23 His lord said to him, 'Well done, you good and faithful slave. You have been faithful over little, I will appoint you over much; come on, share your lord's gladness with him!'
24 Then the one who had received one talent came to him and said, 'Lord, I knew that you are a hard man, reaping where you didn't sow and gathering where you didn't scatter seed,
25 so because I was afraid, I hid your talent in the ground. Here, take what is yours.'
26 And his lord answered him and said, 'You wicked and lazy slave! You knew that I reap where I didn't sow and that I gather where I didn't scatter seed, didn't you?
27 Then you should have invested my money

WORRY

LAZINESS

24-27 Worry at length leads to laziness, since it focuses upon tomorrow, not upon today (cf. 6:34). It is impossible to *work* on tomorrow's problems, since they are not yet present.

with bankers, and upon my coming I would have received what is mine with interest.
28 Take the talent from him and give it to the one who has ten talents;
29 to everybody who has much, more will be given, but from everybody who doesn't have anything, even what he has will be taken away.
30 And throw the useless slave outside into the darkness, where there will be weeping and grinding of teeth.'

31 "Now, when the Son of Man comes in His glory together with all of His angels, at that time He will sit on His glorious throne,
32 and all the nations will be assembled before Him, and He will separate them, one from another, as a shepherd separates the sheep from the goats.
33 And He will set the sheep at His right side and the goats at His left.
34 Then the King will say to those on His right, 'Come, you who are blessed by My Father, inherit the empire prepared for you from the foundation of the world.

GIVING

HOSPITALITY

35 I was hungry and you gave Me something to eat; I was thirsty and you gave Me something to drink. I was a Stranger and you showed hospitality to Me,
36 I was naked and you clothed Me, I was sick and you took care of Me, I was in prison and you came to Me.'
37 Then the righteous will answer Him, saying, 'Lord, when did we see You hungry and give You something to eat, or thirsty and give You something to drink?
38 And when did we see You as a Stranger and show You hospitality, or naked and clothed You?

35-46 Love is demonstrated in doing (see esp. vs. 45).

39 And when did we see You sick or in prison and come to You?'
40 And the King will respond by saying to them: 'Let Me assure you that insofar as you did it to one of the least of these, My brothers, you did it to Me.'

SATAN

41 "Then too He will say to those on the left, 'Depart from Me, you cursed ones, into eternal fire prepared for the devil and his angels!
42 I was hungry and you didn't give Me something to eat; I was thirsty and you didn't give Me something to drink.
43 I was a Stranger and you didn't show Me hospitality, I was naked and you didn't clothe Me, I was sick and in prison and you didn't take care of Me.'
44 Then they also will answer, saying, 'Lord, when did we see You hungry or thirsty or a Stranger or naked or sick or in prison and didn't serve You?'

DOING

45 Then He will answer them, saying, 'Let Me assure you that insofar as you didn't do it for one of the least of these, you didn't do it for Me.'
46 And they will go away into eternal punishment, but the righteous into eternal life."

CHAPTER 26

1 Now, when Jesus had finished speaking all these words He said to His disciples,
2 "You know that the Passover takes place in two days, and the Son of Man will be handed over and crucified."
3 Then the chief priests and elders of the people came together in the courtyard of Caiaphas, the high priest.

4 And they plotted about what sort of stratagem they might use to seize and kill Him.
5 But they said, "Not during the feast, or there will be a riot among the people."

6 Now when Jesus was in Bethany at the house of Simon the leper,
7 a woman came to Him, carrying an alabaster jar of very expensive perfumed ointment, and poured it on His head as He sat at the table.

ANGER

8 But when the disciples saw this they were angry and said, "Why has this been wasted?
9 This could have been sold for a lot of money that might have been given to the poor."
10 So Jesus, knowing what they said, responded: "Why are you making trouble for this woman? She has done a fine thing for Me.
11 You will always have the poor with you, but you won't always have Me.
12 By pouring this ointment on My body she has prepared Me for burial.
13 Let Me assure you of this: wherever this good news is preached in the whole world, what she did also will be told as a memorial to her."

14 Then one of the Twelve, the one who was called Judas Iscariot, went to the chief priests and said:
15 "What will you give me if I betray him to you?" And they paid him thirty pieces of silver.
16 And from that time he looked for an opportunity to betray Him.

17 Now on the first day of the Feast of Unleavened Bread, the disciples came to Jesus and said, "Where do You want us to prepare a place for You to eat the Passover?"
18 He replied, "Go to the city to a certain man and say to him, 'The Teacher says, "My time is at hand; together with My disciples I will keep the

Passover at your house.'"
19 And the disciples did as He directed them and prepared the Passover.
20 When evening had come, He was reclining at the table with the Twelve.
21 And as they were eating, He said, "I want to tell you for a certainty that one of you will betray Me."
22 And they became terribly upset and each one began to say to Him, "It isn't I, is it, Lord?"
23 And He answered and said to them, "The one who dipped his hand into the dish with Me is the one who will betray Me.
24 The Son of Man is going just as it has been written about Him, but woe to that person by whom the Son of Man is betrayed. It would have been better for him if he had never been born."
25 Then Judas (the one who was betraying Him) responded, "It isn't I, is it, Rabbi?" And He answered, "You said it yourself."
26 And as they were eating Jesus took bread, gave thanks and broke it, and gave it to His disciples and said, "Take it and eat it. This is My body."
27 And He took a cup and gave thanks and gave it to them, saying, "All of you, drink some of it;
28 this is My blood of the covenant that is poured out for many for the forgiveness of sins.
29 I tell you I will not drink of this fruit of the vine again until the day when I drink the new wine with you in My Father's empire."
30 And when they finished singing a hymn they went out to the Mount of Olives.
31 Then Jesus said to them, "Every one of you will stumble because of Me this very night; it is written, 'I will strike the Shepherd and the sheep

FEAR

22 N.B. the basic uncertainty that sinners have about themselves.

of the flock will be scattered.'
32 But after I am resurrected, I will go before you into Galilee."

PRIDE

33 But Peter answered and said to Him, "If everyone stumbles because of You, I will never stumble."
34 Jesus said to him, "Let Me tell you without doubt that this very night, before a cock crows, you will deny Me three times."
35 But Peter replied, "Even if I must die with You, I won't deny You." And all of the disciples said the same thing.
36 Then Jesus went with them to a place called Gethsemane, and He said to the disciples, "Sit here while I go over there and pray."
37 And He took Peter and the two sons of Zebedee and He became sad and distressed.

GRIEF

38 Then He said to them, "My soul is deeply grieved, even to the point of death. Stay here and watch with Me."

PRAYER

39 And going ahead a little, He fell on His face, praying and saying, "My Father, take this cup away from Me if it is possible; yet don't do what I want but what You want."
40 And He came to the disciples and found them sleeping, and He said to Peter, "So, you couldn't watch with Me for one hour!

ALERTNESS
TEMPTATION

41 Watch and pray or you will enter into temptation. The spirit is willing but the flesh is weak."

SOVEREIGNTY OF GOD

42 Again, for the second time He went off and prayed, saying: "My Father, if it isn't possible for this to be taken away unless I drink it, may Your will be done."
43 And when He came again, He found them

33 Pride before a fall (cf. Prov. 16:18; 29:23); see also John 21:15.
38ff. Grief is a proper expression of feeling. Christ here demonstrates the fact. Cf. also I Thess. 4:13ff.
41 Because they didn't pray, they didn't receive strength to endure.

sleeping, for their eyes were heavy.

44 So He left them again and went off and prayed a third time, saying the same words again.
45 Then He came to the disciples and said to them, "Are you still sleeping and resting? The hour is at hand and the Son of Man is being betrayed into the hands of sinners.
46 Get up, let's go; the one who is betraying Me is nearby."

47 And while He was still speaking, Judas (one of the Twelve) came, and with him a large group from the chief priests and elders of the people with swords and clubs.
48 Now the betrayer had given them a sign, saying, "The one I kiss is the one you want; arrest him."
49 And he came up to Jesus at once and said, "Hello, Rabbi," and kissed Him with great display.
50 But Jesus said to him, "Comrade, do what you came for." Then they came and grabbed Jesus and arrested Him.

51 And one of those who were with Jesus stretched out his hand and drew his sword, and struck the high priest's slave, cutting off his ear.
52 Then Jesus said to him, "Put your sword back into its place; for everyone who takes a sword will die by a sword.
53 Don't you think that I could ask My Father and He would send Me more than twelve legions of angels at this very moment?
54 How then would the Scriptures be fulfilled that say that this is to take place?"

55 At that time, Jesus said to the group, "Have you come out like you were after a robber to take Me with swords and clubs? Day after day I sat teaching in the temple and you didn't arrest Me.

SCRIPTURES

FEAR

56 But all this has happened so that the prophet's writings might be fulfilled." Then all of His disciples left Him and fled.

57 Then those who arrested Jesus led Him away to Caiaphas the high priest, where the scribes and the elders had come together.

58 And Peter followed Him at a distance all the way to the high priest's courtyard. And going in he sat with the guards to see how it would end.

59 Now the chief priests and the whole Sanhedrin were looking for false witness against Jesus so that they could put Him to death.

60 But they couldn't find any, even though many false witnesses came forward. At last two came forward and said,

61 "This man said, 'I can destroy God's temple and rebuild it in three days.' "

62 And the high priest stood up and said to Him: "Don't you want to respond? What is this testimony that these men have given against you?"

63 But Jesus remained silent. So the high priest said to Him, "I ask you under oath before the living God, tell us if you are the Christ, God's Son."

64 Jesus replied, "You said it. And what is more, I tell you all that you are going to see the Son of Man sitting at the right hand of power and coming on the clouds of heaven."

65 At that the high priest tore his clothes apart, saying, "He has blasphemed!

66 What do you think?" And they responded: "He deserves death!"

67 Then they spit in His face and hit Him; and they slapped Him, saying,

68 "Prophesy to us, Christ, who is it that hit you?"

69 Now Peter sat outside in the courtyard. And a single servant girl came to him, saying, "You also were with Jesus the Galilean."

70 But in front of them all he denied it, saying, "I don't know what you are talking about."
71 And when he went out to the porch another girl saw him and said to those who were there, "He was with Jesus of Nazareth."
72 But he denied it again with an oath: "I don't know the man!"
73 After a short time, those who were standing there said to Peter, "Certainly you too are one of them; your accent makes that clear."
74 Then he began to take a curse upon himself and swear, "I don't know the man." And just then a cock crowed.
75 And Peter remembered Jesus' words, "Before a cock crows you will deny Me three times." And he went out and wept bitterly.

FEAR

GUILT

CHAPTER 27

1 Early, when morning came, all the chief priests and elders of the people determined to put Jesus to death.
2 So they bound Him, led Him away and turned Him over to Pilate the governor.
3 When Judas (the one who betrayed Him) saw that He was condemned, he regretted it and returned the thirty pieces of silver to the chief priests and elders, saying,
4 "I have sinned by betraying innocent blood." But they said, "So what? That's your problem!"
5 And he threw the pieces of silver into the temple and left and went off and hanged himself.
6 But the chief priests took the pieces of silver and said, "It isn't lawful to put them into the treasury since they are blood money."
7 So they decided to buy the potter's field with them as a cemetery for strangers.

8 That's why that field has been called the "bloody field" to this very day.
9 Then that which was spoken by the prophet Jeremiah was fulfilled when he said,

> "And they took the thirty pieces of silver, the price set for Him on Whom some of the sons of Israel set a price.
> 10 And they used them to buy the potter's field, as the Lord directed me."

11 Then Jesus stood before the governor, and the governor questioned Him, saying, "Are you the King of the Jews?" And Jesus replied, "You said it."
12 But when He was accused by the chief priests and elders, He didn't answer.
13 Then Pilate said to Him, "Don't you hear the testimony that they are giving against you?"
14 But He didn't respond with a single word—to the governor's great surprise.
15 Now at the feast the governor followed the custom of releasing to the crowd any one prisoner that they wanted.
16 And at that time they had a notorious prisoner named Barabbas.
17 So, when they assembled, Pilate asked them, "Whom do you want me to turn loose for you, Barabbas or Jesus who is called Christ?"

ENVY

18 (He knew that it was out of envy that they had delivered Him.)
19 Now as he sat on his judgment seat, his wife sent a message to him that said, "Don't get involved with that innocent man; I have had a terrible dream about him today."
20 But the chief priests and the elders persuaded the crowds that they should ask for Barab-

18 Envy is a dangerous sin expressing displeasure over another's good and desiring it to be less.

bas, and thus destroy Jesus.
21 So the governor said to them in response, "Which one of the two do you want me to turn over to you?" And they said, "Barabbas."
22 Pilate said to them, "What then should I do with Jesus who is called the Christ?" And they all said, "Crucify him!"
23 But he replied, "Why? What wrong has he done?" But they shouted all the more, "Crucify him!"
24 So when Pilate saw that he was accomplishing nothing except to stir up a riot, he took water and washed his hands in front of the crowd, saying, "I am innocent of this man's blood. You see to it yourselves."
25 And all the people said in response, "His blood will be on us and on our children!"
26 Then he turned over Barabbas to them, and after scourging Jesus he handed Him over to be crucified.
27 Then the governor's soldiers took Jesus into the Praetorium and the entire cohort gathered before Him.
28 They stripped Him and put a scarlet robe on Him.
29 And they plaited a crown of thorns and placed it on His head and put a reed in His right hand. And kneeling in front of Him they mocked Him, saying, "Hail, King of the Jews!"
30 And they spit on Him and took the reed and struck Him on the head.
31 And after they finished mocking Him, they took off the robe and put His clothes on Him and led Him off to crucify Him.
32 As they went out, they found a man from Cyrene, who was named Simon, and they forced him to carry His cross.

33 And when they came to a place called Golgotha (which means "The Skull-like Place"),
34 they gave Him wine mixed with gall to drink, but when He tasted it He refused to drink it.
35 And they crucified Him and divided His clothes among them by casting lots.
36 Then they sat down there to guard Him.
37 And they placed over His head the written charge against Him: THIS IS JESUS THE KING OF THE JEWS.
38 At the same time there were two robbers who were crucified with Him, one on His right and the other on His left.
39 And those who passed by blasphemed Him, wagging their heads and saying,
40 "You who were going to destroy the temple and rebuild it in three days—save yourself! If you are God's Son, come down from the cross!"
41 In the same way the chief priests, together with the scribes and elders, mocked Him, saying,
42 "He saved others, but he can't save himself! So he's the King of Israel, is he? Well now, let him come down from the cross and we will believe in him.
43 He depended on God, did he? Then let Him rescue him if He wants him; for he said, 'I am God's Son.' "
44 And the robbers who were crucified with Him abused Him, saying the same sort of things.
45 Now from twelve noon to three o'clock darkness descended on the whole land.
46 And at about three o'clock Jesus cried out in a loud voice: "Eli, Eli, lama sabachthani!" (that is, "My God, My God, why have You forsaken Me?").
47 Some of those who stood there, hearing Him, said, "He is calling Elijah."

48 And at once one of them ran and got a sponge and filled it with vinegar and put it on a reed and gave it to Him to drink.
49 But the rest said, "Stop; let's see if Elijah comes to save him."
50 And Jesus shouted in a loud voice once more and gave up His spirit.

51 And right then the temple curtain was ripped in two from the top to the bottom and the earth shook and the rocks split.
52 And the graves opened up and many bodies of those who had fallen asleep were resurrected,
53 and they came out of their graves, and after His resurrection they went into the holy city and appeared to many.
54 When the centurion and those who were guarding Jesus saw the earthquake and what happened, they were terrified and said, "Truly this was God's Son!"

55 Now there were many women watching from a distance, who had followed Jesus from Galilee to help Him.
56 Among them were Mary Magdalene, Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

57 When evening had come, a rich man from Arimathea, named Joseph, who was a disciple of Jesus, came.
58 He went to Pilate and asked for the body of Jesus. Then Pilate ordered that it be given to him.
59 And Joseph took the body and wrapped it in a clean sheet,
60 and laid it in his new grave that he had cut into the rock, and rolled a large stone over the entrance of the grave and left.
61 Mary Magdalene and the other Mary were sitting opposite the grave.

62 On the next day, which is the day following the Preparation, the chief priests and Pharisees gathered before Pilate and said,
63 "Lord, we remember how that deceiver said while he was still alive, 'After three days I will be resurrected.'
64 So then order the tomb to be secured until the third day; otherwise his disciples may come and steal him and tell the people that he was resurrected from the dead, and the last deception will be worse than the first."
65 Pilate said to them, "You have a guard; go secure it the best way you know how."
66 And they went and secured the tomb by sealing the stone and setting a guard.

Chapter 28

1 But after the Sabbath, at dawn on the first day of the week, Mary Magdalene and the other Mary went to look at the tomb.
2 And as they arrived there was a great earthquake; an angel of the Lord came down from heaven and went to the stone, rolled it away and sat on it.
3 And his appearance was like lightning, and his dress was white as snow.
4 And out of fear of him the guards became like dead men.
5 And the angel responded by saying to the women, "Don't be afraid. I know that you seek Jesus Who was crucified.
6 He is not here; He was resurrected, as He said. Come see the place where He was laid.
7 Then go quickly and tell His disciples that He has been resurrected from the dead, and now He is going to Galilee before you. You will see Him

there. See, I have told you."

8 So they left the grave quickly with fear and great joy and they ran to tell this to His disciples. **FEAR JOY**

9 And suddenly Jesus met them, saying, "Hello!" And they went to Him and held His feet and worshiped Him.

10 Then Jesus said to them, "Don't be afraid. Go tell My brothers that they may go off to Galilee, and there they will see Me."

11 Now while they were going some of the guards went into the city and told the chief priests everything that took place.

12 And when they had gathered together with the elders, they decided what to do: They bribed the soldiers with whatever money it took to do so, telling them,

13 "Say that his disciples came and stole him at night while you were asleep.

14 And if the governor hears about this we will take care of that, and you won't have to worry about it.

15 And they took the money and did as they were instructed. And this explanation has been spread about by the Jews to this day.

16 So the eleven disciples went to Galilee to the mountain where Jesus had directed,

17 and they saw Him and worshiped, but some doubted.

18 And Jesus went to them and said to them, "All authority in heaven and on earth has been given to Me. **AUTHORITY**

8 Note the conjunction of two emotions. Counselors at times must look not simply for one, but multiple strains.

18-20 The Great Commission is given in educational terms: "Make disciples" (i.e., students), "teaching them to observe all that I have commanded." Evangelism includes the baptism (introduction) of converted persons into the visible church as students of Christ. These persons must learn how to change their living in order to conform to Christ's revealed will for them. This is education for living ("teaching to *observe*").

DISCIPLESHIP

19 Go, therefore, and **make disciples from all nations,** baptizing them into the Name of the Father and of the Son and of the Holy Spirit,
20 **teaching them to observe all that I have commanded you; and remember, I will be with you always, to the close of the age."**

The Gospel According to MARK

CHAPTER 1

1 The beginning of the good news about Jesus Christ, God's Son.
2 As it is written in the prophet Isaiah:
"See, I send My messenger before You
who will prepare Your way;
3 A voice of someone shouting in the desert:
'Get the Lord's road ready,
Make His paths straight!' "
4 So John appeared in the desert, preaching a baptism of repentance for the forgiveness of sins.
5 And all the people of Judea and all Jerusalem went out to him, and were baptized by him at the Jordan River, confessing their sins.
6 And John was clothed in camel's hair and had a leather belt around his waist, and he ate locusts and wild honey.
7 And this is what he preached: "One Who is mightier than I will follow, the thongs of Whose sandals I am not worthy to stoop down to untie.
8 **I baptize you with water, but this Man will baptize you with the Holy Spirit."**

9 And so it happened that in those days Jesus
came from Nazareth in Galilee and was baptized
by John at the Jordan.
10 And as soon as He came up from the water
He saw the heavens split apart, and the Spirit com-
ing down upon Him like a dove.
11 And there was a voice from the heavens:
"You are My dear Son, I am well pleased with
You."

TEMPTATION

12 Next, the Spirit led Him out into the desert,
13 and He was in the desert forty days being
tested by Satan; and He was with the wild animals,
and angels took care of Him.

14 Now after John had been arrested, Jesus
went to Galilee, preaching the good news from
God,

REPENTANCE

15 saying, "The time is completed and God's
empire is at hand; repent and believe the good
news."

16 And as He was walking along beside the
Sea of Galilee, He saw Simon and Andrew, Si-
mon's brother, throwing a net into the sea (they
were fishermen).

DISCIPLESHIP

17 And Jesus said to them, "Follow Me, and I
will make you fishers of men."
18 So, then and there they left their nets and fol-
lowed Him.
19 Then, going on a little farther He saw James,
Zebedee's son, and John, his brother, mending their
nets in a boat.
20 And immediately He called them, and they
left their father Zebedee in the boat with his hired
men and followed Him.

21 Then they went on to Capernaum, and on
the very next Sabbath He went to the synagogue
and taught.

12, 13 Cf. Matt. 4:1-11.

AUTHORITY

22 And they were astonished at His teaching, because He taught them as an authority, and not like the scribes.

DEMON POSSESSION

23 And on that same occasion there was a man in their synagogue with an unclean spirit who called out, saying,

24 "What do You want with us, Jesus of Nazareth? Did You come to destroy us? I know Who You are—God's holy One!"

25 Jesus rebuked him, saying, "Be quiet, and come out of him."

26 And the unclean spirit threw him into a convulsion and shouted with a loud voice and left him.

AUTHORITY

27 The people were all so dumbfounded that they began to ask each other, "What is this? This is brand new teaching with authority! He even orders the unclean spirits around, and they obey Him!"

28 And right away this began to be reported about Him in the whole region of Galilee.

29 Just after they left the synagogue, they went with James and John to the house of Simon and Andrew.

30 Now Simon's mother-in-law was in bed with a fever, and they told Him about her right away.

31 So He went to her and, taking her by the hand, raised her up, and the fever left her, so that she was able to serve them.

SICKNESS DEMON POSSESSION

32 Now in the evening, when the sun had set, they brought to Him all those who were sick and those who were demoniacs;

33 and the whole town gathered together at the door.

34 And He healed many who were sick with various diseases, and He cast out many demons, but

24 Demons were afraid of Christ (cf. Matt. 8:29).
26 Demons were able to cause convulsions.
32-34 Demon possession is distinguished from sickness (cf. Matt. 4:24).

He didn't allow the demons to speak, because they knew Who He was.

35 And He got up very early, before it was light, left and went off to a lonely place and prayed there. **PRAYER**

36 Simon, and those who accompanied him, hunted for Him,

37 and found Him and said to Him: "Everybody is looking for You."

38 But He responded, "Let's go elsewhere to the nearby towns so I may preach there too. That's why I came."

39 So He went through all of Galilee, preaching in their synagogues and casting out demons.

40 And a leper came to Him, begging Him on his knees, saying, "If you want to, you can make me clean."

41 And He was moved with pity and stretched out His hand and touched him and said to him, "I do want to; be clean." **COMPASSION**

42 Immediately the leprosy left him and he was clean.

43 And He sent him off at once and sternly warned him,

44 saying, "See to it that you don't tell anybody anything, but go show yourself to the priest and make the offering that Moses commanded for your cleansing as a testimony to them." **WITNESS**

45 But when he went out he began to talk about

35 The custom of Christ was to arise from sleep early and go out to pray. Praying all night was a rare exception.

41 True compassion "moves" to action. Counselors may question the supposed compassion of those who affirm it but show no evidence of it in their behavior toward others (cf. Matt. 23:37; Mark 6:34).

44 When the change occurred, it had to be (1) officially noted and (2) used as a witness to the power of Christ. Many changes resulting from counseling must meet the same two requirements. Any change in a disciplinary context, a divorce situation, for instance, should be recorded officially in the minute book of the eldership (cf. II Cor. 2:6-11).

it so much and spread the news so widely that He no longer was able to enter a city openly, but stayed out in deserted areas, and they came to Him from all directions.

CHAPTER 2

1 After some days, when He returned to Capernaum, it was reported that He was at home.
2 So many gathered together that there was no more room, not even at the door. And He spoke the Word to them.
3 Now four persons came carrying a paralytic to Him.
4 And because they weren't able to bring him in, because of the crowd, they removed the roof above Him, and when they had made an opening they lowered the stretcher on which the paralytic was lying.
5 When Jesus saw their faith He said to the paralytic: "Son, your sins are forgiven you."

FORGIVENESS

HEART

6 Now some of the scribes were sitting there thinking in their hearts:
7 "Why does this man speak like this? He is blaspheming. Who can forgive sins except One—God?"
8 Then at once, when Jesus knew in His spirit that they were thinking this way in themselves, He said to them: "Why are you thinking such things in your hearts?
9 Which is easier to say to the paralytic, 'Your sins are forgiven you,' or to say, 'Get up and take your stretcher and walk'?
10 But so that you may know that the Son of Man has authority on the earth to forgive sins," He said to the paralytic,

AUTHORITY

11 "I tell you, get up, take your stretcher and go to your house."
12 And he got up and at once, in front of everyone, took his stretcher and left. As a result they were all astonished and glorified God, saying, "We've never seen anything like this!"

13 And He went out again alongside the sea, and the whole crowd came to Him and He taught them.

DISCIPLESHIP

14 Now while passing by He saw Levi, Alphaeus' son, sitting at the tax collector's office, and He said to him, "Follow Me." And he got up and followed Him.
15 And it happened that as He sat eating in his house many tax collectors and sinners sat with Jesus and His disciples (there were many who followed Him).
16 But when the Pharisees' scribes saw that He was eating with sinners and tax collectors, they said to His disciples, "He is eating with tax collectors and sinners!"
17 And when Jesus heard this He said, "Those who are well don't need a doctor, but only those who are sick. I didn't come to call righteous people, but sinners."

18 Now John's disciples and the Pharisees were fasting. So some people came and said to Him: "Why do John's disciples and the Pharisees' disciples fast? Your disciples don't fast."
19 Jesus replied, "Can the friends of the bridegroom fast while the bridegroom is with them? As long as they have the bridegroom with them they can't fast.
20 But the days will come when the bridegroom will be taken away from them; then, on that day, they will fast.

16, 17 Cf. Matt. 9:12.

21 Nobody sews a patch of unshrunken cloth on
an old garment. If he did, the new patch would
pull away from the old material, and there would
be a worse tear.
22 And nobody puts new wine into old wineskins.
If he did, the wine would burst the wineskins and
the wine and the wineskins alike would be ruined.
Rather, new wine is put into fresh wineskins."

23 Now on a Sabbath it happened that He
passed through the wheat fields, and as His disciples
made their way they were picking some heads of
wheat.
24 And the Pharisees said to Him, "Look, why
are they doing something that isn't lawful on the
Sabbath?"
25 And He said to them, "Haven't you ever read
what David and those who were with him did when
they were in need and hungry?
26 He entered into God's house at the time that
Abiathar was high priest and ate the presentation
loaves, which nobody is allowed to eat except the
priests; and he also gave them to those who were
with him."
27 Then He said to them, "The Sabbath was
made for man's sake, not man for the Sabbath's
SOVEREIGN- sake!
TY OF 28 So then, the Son of Man is Lord even of the
CHRIST Sabbath."

CHAPTER 3

1 Once again He went into a synagogue, and
a man with a shriveled hand was there.
2 And they watched Him carefully to see if He
would heal him on the Sabbath, so that they might
accuse Him.

3 But He said to the man with the shriveled hand, "Get up and come to the center."
4 And He said to them, "Is it lawful on the Sabbath to do good or to do evil, to save life or to kill?" But they kept quiet.
5 Then He looked around at them with anger, quite upset about the hardness of their hearts, and said to the man, "Stretch out your hand." And he stretched it out, and his hand was restored.
6 So the Pharisees went right out and plotted with the Herodians against Him about how they would destroy Him.
7 And Jesus withdrew with His disciples to the sea, and a great crowd from Galilee followed.
8 And when they heard about the things He was doing a great crowd from Judea, from Jerusalem, from Idumea and beyond the Jordan and from around Tyre and Sidon came to Him.
9 So He told His disciples to have a small boat ready for Him in case the crowd should begin to crush Him
10 (this was because He had healed many, so that all those who had diseases were pressing toward Him in order to touch Him).
11 And when the unclean spirits saw Him they fell down before Him and shouted, saying, "You are God's Son."
12 But He strongly warned them that they shouldn't make known Who He was.
13 Then He went up into the mountain and called those whom He wanted, and they came to Him.

ANGER

5 Anger, *per se*, is not sinful (cf. Ps. 7:11; Matt. 21:12, 15; John 2:17; Eph. 4:26). Anger is a powerful emotion that is intended to destroy something. Anger is proper when it is aroused by a biblically legitimate cause, expressed in a scripturally proper manner in order to attain a holy end. Neither ventilation nor internalization is proper (see Eph. 4:26ff.). Nor is anger arising from wounded pride.

DISCIPLESHIP

14 And He appointed twelve[1] that they might be with Him and that He might send them out to preach

AUTHORITY

15 and to exercise authority to cast out demons.
16 Now these are the twelve that He appointed: Simon (to whom He gave the name Peter),
17 and James, Zebedee's son, and John, James's brother (to whom He gave the name Boanerges, which means "sons of thunder"),
18 and Andrew and Philip and Bartholomew and Matthew and Thomas and James, Alphaeus' son, and Thaddaeus and Simon the Zealot
19 and Judas Iscariot (who also betrayed Him).
20 He went into a house and the crowd came together again, so that they weren't even able to eat bread.
21 And when His family heard about it they went

MADNESS

out to take hold of Him (they said, "He is out of his mind").
22 And when the scribes from Jerusalem came down they said, "He is possessed by Beelzebub,"

DEMON POSSESSION

and "He casts out demons by the ruler of the demons."
23 And He called them to Him and spoke to

SATAN

them in parables: "How can Satan cast Satan out?
24 If a kingdom is divided against itself, that kingdom can't stand,
25 and if a house is divided against itself, that house can't stand;
26 so if Satan stood up against himself and was

14 The discipleship method of training necessary for teaching biblical skills, including counseling itself, consists of being *with* another (vs. 14) in order to *become* like him (cf. Luke 6:40). Note the result in Acts 4:13.
15 Such authority wasn't given generally to the church.
21 Christ was accused of madness by His family. Evaluations by family members can be wrong (and often are).
25 Cf. Matt. 12:25.

[1] Some MSS add, *whom He named apostles.*

divided, he couldn't stand but would come to an
end.
27 Rather, nobody can enter a strong man's
house to steal his property unless he first binds the
strong man. Then he will steal his property.
28 Let Me assure you that all sorts of sins and
blasphemies spoken by the sons of men will be for-
given them,
29 but whoever blasphemes against the Holy
Spirit will never be forgiven, but rather will be
held guilty for committing an eternal sin"
30 (this He said because some had claimed, "He
has an unclean spirit").

UNPARDONABLE SIN

31 And His mother and His brothers came;
and they stood outside and sent someone to call
Him.
32 And a crowd was sitting all around Him. And
they said to Him, "Your mother and your brothers
and your sisters[1] are outside asking for you."
33 And He replied: "Who are My mother and
brothers?"
34 And looking around at those who were sitting
about Him in a circle, He said, "Here are My
mother and brothers;
35 whoever does God's will is My brother and
sister and mother."

Chapter 4

1 And once again He began to teach by the
sea, and a very large crowd gathered about Him,
so He got into a boat that was out on the sea and
sat in it, and the whole crowd stayed on the shore,
facing the sea.

29, 30 Cf. Matt. 12:31, 32. The sin is attributing the Holy Spirit's work to an unclean spirit.

[1] Some MSS omit, *and your sisters.*

2 And He taught them many things in parables,
and in His teaching He told them:
3 "Listen. A sower went out to sow seed,
4 and as he sowed it, some fell along the road,
and the birds came and ate it up.
5 Some fell on a rocky place, where it didn't
have much earth, and sprang up right away, be-
cause the earth didn't have any depth.
6 But when the sun rose, it was scorched, and
because it didn't have any root it withered.
7 And some fell among thorns, and the thorns
grew up and choked it, and it didn't bear fruit.

SANCTIFICATION

8 And some fell on fine earth and bore fruit,
coming up and growing and yielding thirtyfold and
sixtyfold and a hundredfold."
9 And He said, "Whoever has ears to hear, let
him hear."
10 When He was alone, those who were around
Him with the Twelve asked Him about the parables,
11 and He told them, "The secret about God's
empire has been given to you, but to outsiders
everything is in parables
12 so that

> 'while they are truly seeing, they won't
> perceive, and while they are truly hearing,
> they won't understand, lest they should
> turn around and be forgiven.' "

13 And He said to them, "Don't you under-
stand this parable? How then are you going to un-
derstand any parable?
14 The sower sows the Word.

LACK OF UNDER-STANDING

15 And some are those who are along the way
where the Word is sown. And when they hear,
Satan comes immediately and takes away the
Word that was sown on them.

8 Cf. Matt. 13:8.
15-19 Cf. Matt. 13:19ff.

16 And some likewise are those who are the rocky places on which seed was sown, who when they hear the Word receive it at once with joy,
17 but since they don't have any root in themselves they are short-lived. When affliction or persecution comes about because of the Word, they stumble right away. **PERSECUTION**
18 And some others are the ones sown among thorns. They are those who hear the Word,
19 but the worries of the times and the deceitfulness of riches and desires for other things come in and choke the Word, and it becomes unfruitful. **WORRY MONEY DESIRE**
20 And some are those sown on the fine earth who hear the Word and accept it and bear fruit, thirtyfold and sixtyfold and a hundredfold."

21 And He said to them, "A lamp isn't brought in to be put under a measuring bowl or a bed, is it? Isn't it put on a lampstand?
22 There isn't anything hidden that isn't to be disclosed; and there isn't anything that is covered up that isn't to be brought to light.
23 Whoever has ears to hear, let him hear."

24 And He said to them, "Be careful about what you hear. It will be measured out to you in the same measure that you measure it, and even more will be given to you. **RESPONSIBILITY**
25 To the one who has, more will be given, and to the one who doesn't have, even what he has will be taken from him."

26 And He said, "God's empire is like a person who scatters seed on the earth,
27 and he sleeps at night and rises by day, and the seed sprouts and grows, though he doesn't know how.
28 All on its own the earth bears fruit, first the blade, then the head, then the full grain in the head.

29 But as soon as the grain is ripe he sends forth the sickle, because the harvest has come."

30 And He said, "To what shall we liken God's empire, or by what parable shall we describe it?

31 It is like a mustard seed which, when it is sown on the earth, is smaller than all the seeds on the ground.

32 Yet when it is sown, it comes up and becomes larger than all the herbs, and grows branches so large that the birds of the sky can nest in its shade."

33 So with many such parables He spoke the Word to them as they were able to hear,

34 and He didn't speak to them without a parable. But privately, to His own disciples, He explained them all.

35 And on that day, when evening had come, He said to them, "Let's cross over to the other side."

36 Leaving the crowd, they took Him, just as He was, in the boat (and other boats were with Him).

37 And there arose a storm with strong winds, and the waves splashed into the boat so that the boat was already filling.

38 And He was in the stern, sleeping on the cushion. So they woke Him and said to Him, "Teacher, don't you care that we are perishing?"

39 And He awoke and rebuked the wind and said to the sea, "Quiet; be muzzled!" And the wind died down and there was a great calm.

40 And He said to them, "Why are you afraid like this? Don't you have any faith?"

FEAR

41 But they were terrified and said to one another, "Who is this anyway, that both the wind and the sea obey Him?"

33 In counseling, as in preaching, the counselor must be careful not to choke the counselee with too much teaching too soon.

CHAPTER 5

1 So they came to the other side of the sea to
the Gerasenes' country.
2 And as soon as He left the boat, a man with an **DEMON POSSESSION**
unclean spirit came from the tombs to meet Him.
3 He lived among the tombs, and nobody could
keep him bound any longer, even with chains.
4 The fact is that he had often been bound hand
and foot with chains, but he tore apart the chains
on his hands and smashed those on his feet, and
nobody was strong enough to subdue him.
5 Night and day among the tombs and on the
mountains he continually shouted and cut himself
with stones.
6 But when he saw Jesus from a distance, he
ran and fell on his knees before Him,
7 and shouting with a loud voice, he said, "What
do you want with me, Jesus, Son of the Most High
God? Swear to God that you won't torture me"
8 (He was saying to him, "Come out of the
man, you unclean spirit!").
9 And He asked him, "What is your name?"
And he said to Him, "My name is Legion, because
there are a lot of us."
10 And he begged Him insistently not to send
them out of the country.
11 Now there was a large herd of pigs feeding
there near the mountain,
12 and they begged Him, saying, "Send us to the
pigs that we may enter into them."
13 So He permitted them to do so. And the un-
clean spirits came out and entered into the pigs,
and the herd of about two thousand rushed over
the precipice, fell into the sea and were drowned
in the sea.

7 Note once more how the demons fear Jesus (cf. 1:24; Matt. 8:29).

14 The herdsmen fled and reported this to people in the city and in the fields, and they came to see what had happened.

MADNESS
FEAR

15 But when they came to Jesus, and saw the demoniac who had been possessed by the legion sitting down, clothed and sane, they were afraid.

16 And those who had seen it told what had happened to the demoniac and about the pigs.

17 And they began to beg Him to leave their territory.

18 Now as He was getting into the boat, the man who had been a demoniac begged Him to let him go with Him,

19 but He refused and said to him instead, "Go home to your people and tell them the things that the Lord has done for you, and how He has shown mercy to you."

20 And he left and began to preach in the Decapolis about the things that Jesus did for him, and everybody was amazed.

21 Now when Jesus had crossed over again to the other side by boat, a great crowd gathered before Him, and He was beside the sea.

22 And one of the synagogue rulers, named Jairus, came, and when he saw Him he fell at His feet

23 and urgently begged Him in these words, "My daughter is about to die; come, lay your hands on her, so that she may be healed and live!"

24 So He went with him.

Now a great crowd followed Him and pushed against Him.

SICKNESS

25 And a woman who had for twelve years had a problem with bleeding,

15 A plain description of the cessation of madness caused by a demon. 25, 26 Not an unlikely situation to find today with counselees who for many years have sought, but have not found, help in previous counseling.

26 and had suffered much under the care of many doctors, and had spent everything that she had, but rather than getting any better only grew worse,
27 when she heard about what Jesus was doing, came behind in the crowd and touched His clothes.
28 She said to herself, "If I can even touch His clothes, I will be healed." **HOPE**
29 And instantly the bleeding stopped, and she had the sensation in her body that she was cured of her trouble.
30 But Jesus immediately knew inside Himself that power had gone forth from Him. So He turned around in the crowd and said, "Who touched My clothes?"
31 And His disciples said to Him, "You see the crowd pushing against you and you say, 'Who touched Me?' "
32 But He looked around to see who had done it.
33 Now the woman, knowing what had happened to her, came and fell before Him, afraid and trembling, and told Him the whole truth. **FEAR**
34 Then He said to her, "Daughter, your faith has healed you. Go in peace and be healthy, now that your trouble has gone."
35 While He was still speaking, some people came from the synagogue ruler's house, saying, "Your daughter has died. Why bother the teacher any longer?"
36 But Jesus, paying no attention to their word, said to the synagogue ruler, "Don't be afraid; just believe."
37 But He didn't allow anybody to go along with Him except Peter and James and John, the brother of James.
38 When they arrived at the synagogue ruler's

38, 39 Description of Eastern mourning customs to express grief. But see I Thess. 4:13 for a contrast.

home, He saw that the situation was chaotic, with
GRIEF people crying and loudly wailing.
39 So when He went in, He said to them, "Why are you creating such chaos and wailing? The child hasn't died; she is sleeping."
40 But they sneered at Him. So He sent all of them outside and took the child's father and mother and those who were with Him, and went in where the child was.
41 And He took the child by the hand and said to her, "Talitha koum" (which, translated, means, "Little girl, I say to you, get up").
42 And immediately the little girl got up and walked (she was twelve years old). At this they were utterly stunned with amazement.
43 And He strongly ordered them that they should let nobody know about this and told them to give her something to eat.

CHAPTER 6

1 Now He left there and went to His home town, and His disciples followed Him.
2 And when the Sabbath came, He began to teach in the synagogue, and the large number who heard Him were astonished and said, "Where did he learn these things?" and "What is this wisdom that has been given to him?" and "How can he do such miracles by his hands?" and
3 "Isn't this the carpenter—Mary's son, and the brother of James and Joses and Judas and Simon?" and "Aren't his sisters here with us?" And they

38, 40, 42 Note the range of emotional swing of which a human being is capable in a brief span of time—crying . . . sneering . . . stunned with amazement.

43 Possibly to demonstrate her corporeal reality (cf. Luke 24:41-43), but possibly out of concern for her also.

stumbled over Him. **ANGER**

4 So Jesus said to them, "A prophet isn't without honor except in his home town and among his relatives and in his home."

5 And He couldn't do any miracles there, except to lay His hands on a few sick people whom He healed.

6 And He was amazed at their unbelief. So He went to the surrounding villages and taught.

7 And He called the Twelve to Him and began to send them out in pairs and gave them authority over unclean spirits. **AUTHORITY**

8 And He gave them instructions not to take anything on their trip except a staff—no bread, no wallets, no money in their belts.

9 They were to wear sandals, but not a second tunic.

10 And He said to them, "Wherever you enter a house, stay there until you leave the place.

11 And if any place won't receive you or listen to you, when you leave it, shake the dust off your feet as a testimony against them."

12 So they went out and preached that people must repent, **REPENTANCE**

13 and they cast out many demons, and they rubbed oil on many sick people and healed them.

14 Now King Herod heard about Him, since His name had become well known. They were saying, "John the Baptist has been resurrected from the dead; that's why he is able to do miracles."

15 But others said, "He is Elijah." And still others said, "He is a prophet like one of the prophets of the past."

16 But when Herod heard these things, he said, "John, the one I beheaded, has been resurrected." **GUILT, FEAR**

7 The authority of Christ was conferred upon others.
13 Oil: cf. comments on James 5:14.

17 He said this because Herod himself had sent to have John seized, and had bound him in prison at the encouragement of Herodias, his brother Philip's wife, whom he had married.

ADULTERY

18 You see, John had been saying to Herod, "It isn't right for you to have your brother's wife."

RESENTMENT

19 So Herodias had it in for him and wanted to kill him, but couldn't

FEAR

20 because Herod was afraid of John, since he knew that he was a just and holy man, and he protected him. And whenever he heard him, he became very confused; yet he liked to listen to him.

CONFUSION

21 But at last the right day came, when on his birthday Herod gave a dinner party for his nobles, the military officers, and the leading persons in Galilee.

22 When Herodias' daughter came in and danced, she pleased Herod and his guests. So the king said to the girl, "Whatever you want, ask me for it, and I'll give it to you."

23 And he said to her in an oath, "Whatever you ask I'll give you—up to half of my kingdom!"

24 So she left and said to her mother, "What should I ask for?" And she replied, "John the Baptist's head!"

25 So right away she hurried off to the king and asked him in these words: "I want you to give me John the Baptist's head on a platter right away."

PRIDE

26 And the king became terribly upset, but because of his oaths and his guests he didn't want to go back on his word to her.

27 So immediately the king sent an executioner with orders to bring John's head.

28 And he brought his head on a platter and

19 Lit., "had it in for him." Resentment comes from holding anger in. Cf. Eph. 4:25.

gave it to the girl, and the girl gave it to her mother.
29 And when his disciples heard about it, they went and took his corpse and laid it in a tomb.

30 The apostles returned to Jesus and reported to Him everything that they did and that they taught.

REST

31 And He said to them, "Come away by yourselves to a lonely spot and rest for a little while" (for many people were coming and going, and they didn't have an opportunity to eat).
32 So they went off in the boat to a lonely spot by themselves.
33 But they saw them going, and many recognized them and together ran there on foot from all the cities, and got there before them.

COMPASSION SHEPHERDLY CONCERN

34 And when He got out, He saw a large crowd and had compassion on them, because they were like sheep without a shepherd. So He began to teach them many things.

35 When the hour grew late, His disciples came to Him and said, "This is a lonely spot and the hour is late.
36 Send them away so that they may go away to the fields and villages round about and buy themselves something to eat."
37 But He answered them by saying, "You give them something to eat." And they said to Him, "Do you want us to go and buy two hundred denarii's worth of bread and give it to them to eat?"
38 And He said to them, "How many pieces of bread do you have? Go and look." And when

31 Christ acknowledges the importance of rest in the midst of strenuous activity. Counselees (and counselors) must see to it that they secure adequate rest. Significant food loss can cause problems. Significant sleep loss can cause hallucinations, etc.

34 Christ's compassion led to shepherdly instruction (cf. 1:41; Matt. 23:37).

they found out, they said, "Five, and two fish."
39 So He directed them to sit down on the green grass in groups by hundreds and by fifties.
40 And they sat down in groups by hundreds and by fifties.
41 Then He took the five pieces of bread and the two fish, looked up to heaven, gave thanks, broke the pieces of bread and gave them to the disciples to set before them. And He divided the two fish among all of them.
42 And they all ate and were satisfied,

ABUNDANCE

43 and they collected twelve baskets full of broken pieces of bread and fish.
44 And there were five thousand men who ate the pieces of bread.
45 Next, Jesus made His disciples get into the boat and go ahead of Him to Bethsaida on the other side while He was dismissing the crowd.
46 And after He said good-bye to them, He went

PRAYER

to the mountains to pray.
47 Now when evening came, the boat was in the middle of the sea, and He was alone on the land.
48 And He saw that they were having a hard time rowing because the wind was against them. About the fourth watch of the night He went to them, walking on the sea as if He intended to go by them.
49 But when they saw Him walking on the sea, they thought He was a ghost and screamed

FEAR

50 (they all saw Him and were terrified). But then He spoke to them and said to them, "Calm down. It is I. Don't be afraid."
51 And He went up to them into the boat, and the wind stopped, and in themselves they were dumbfounded
52 because they didn't understand about the

pieces of bread; rather, their hearts were hardened.
53 And when they had crossed over to the land, they came to Gennesaret and anchored.
54 And as soon as they left the boat the people recognized Him
55 and ran all around that whole area and began to bring sick people on stretchers to wherever they heard that He was.
56 So wherever He went into villages or cities or country, they laid the sick in the marketplaces and begged Him even to let them touch the edge of His clothes, and all those who touched Him were healed.

Chapter 7

1 Now, when the Pharisees and some of the scribes from Jerusalem came to Jesus,
2 they saw some of His disciples eating food with common (that is, unwashed) hands—
3 This I say because the Pharisees and all the Jews hold to the elders' traditions by not eating unless they wash their hands.
4 And when they come from the marketplaces, they don't eat unless they sprinkle[1] first; and there are many other traditions that they hold, like the baptizing of cups, jugs and copper kettles[2]—
5 and the Pharisees and the scribes questioned Him, "Why don't your disciples walk according to the elders' traditions rather than eating food with common hands?"
6 And He said to them, "Isaiah properly prophesied about you hypocrites! As it is written:

5-23 See Matt. 15:1-20.

[1] Or, *baptize* (with some MSS).
[2] Some MSS add, *and beds.*

'These people honor Me with the lips
but their hearts are far away from Me.
7 They worship Me in vain,
teaching human commandments as their teachings.'

SCRIPTURES

8 You let go of God's commandments and hold on to human tradition!"

TRADITION

9 And He told them: "You do a fine job of setting aside God's commandment so that you may keep your tradition.

FAMILY

10 For example, Moses said, 'Honor your father and your mother,' and 'Whoever curses his father or mother must be stopped by death.'
11 But you say, 'If a person says to his father or mother, Whatever benefit you might have received from me is Corban (that is, a consecrated gift),'
12 then you allow him from then on to do nothing for his father or mother,
13 thereby annulling God's Word by the tradition that you have received. And you do a number of such things."

14 So He called the crowd again and said to them, "Listen to Me, every one of you, and understand:

CORRUPTION

15 There isn't anything that enters a person from the outside that can make him common. Rather, it is the things that come out from the person that defile him."
16[1]
17 And when He left the crowd and entered a house, His disciples questioned Him about the parable.
18 And He said to them: "So, you don't understand either. Don't you know that anything that

11-13 Cf. Matt. 15:4-6.

[1] Some MSS add vs. 16: *Whoever has ears to hear, let him hear.*

enters a person from the outside can't make him common
19 because it doesn't enter his heart but his stomach, and goes out into the drain?" (By saying this He declared all foods clean.)
20 Then He said, "What comes out of a person makes him common.
21 I say this because from within, from people's hearts, come out evil thoughts, sexual sins, theft, murder,
22 adultery, greed, wickedness, deceit, lewdness, envy, blasphemy, arrogance and foolishness.
23 All of these wicked things come out from within and make a person common."

HEART

ACTUAL SINS

24 Now He got up and went away from there to the district of Tyre.[1] And when He entered a house, He didn't want anybody to know it, but He couldn't be hidden.
25 Rather, right away a woman who had a daughter with an unclean spirit heard about Him and came and fell down at His feet.
26 Now the woman was a Greek of the Syrophoenician race. And she asked Him to cast the demon out of her daughter.
27 And He said to her, "Let the children be fed first; it isn't right to take the children's bread and throw it to the pet dogs."
28 But she answered Him, "Of course, Lord, but even the pet dogs under the table eat the children's crumbs."
29 Then He said to her: "Because of what you have said, go; the demon has left your daughter."
30 And she went home and found the child lying on the bed and the demon gone.

DEMON POSSESSION

25 Demons possessed children (cf. 9:21).

[1] Some MSS add, *and Sidon.*

31 Then as He left the district of Tyre, He went through Sidon to the Sea of Galilee, up to the middle of the district of the Decapolis.
32 And they brought a deaf person to Him, who had great difficulty speaking. And they urged Him to lay His hand on him.

HOPE

33 So He took him away privately, apart from the crowd, and put His fingers into his ears and spit and touched his tongue.
34 Then He looked up into the sky and sighed, and said to him, "Ephphatha" (that is, "Open up!").
35 And immediately his ears were opened and his tongue was set free and he spoke properly.
36 Then He ordered them to tell nobody; but the more He gave this order the more widely they made it known.
37 And they were utterly astounded and said, "Everything He does is great! He even makes the deaf hear and the dumb speak."

CHAPTER 8

1 At that time there was another large crowd that didn't have anything to eat. Calling His disciples, He said to them,
2 "I feel sorry for the crowd, because they have spent three days with Me now, and they don't have anything to eat.
3 If I send them home with nothing to eat, they will collapse on the way (especially those who are from a long way off)."
4 And His disciples replied, "Where, in this lonely place, will anybody be able to get bread to satisfy these people?"

33 These actions did not heal; they were the means of communicating hope to a deaf man (cf. John 9:6).
34 Note the full range of emotional expression in Jesus Christ (He sighed); cf. also 8:2, 12.

5 So He asked them, "How many pieces of bread do you have?" And they said, "Seven."
6 Then He ordered the crowd to sit down on the ground. And He took the seven pieces of bread and gave thanks and broke them and gave them to His disciples to serve the crowd, and they did it.
7 And they had a few fish. So He blessed them, and He also told them to serve these.
8 And they ate and were satisfied, and they collected enough broken pieces of leftovers to fill seven baskets.
9 There were about four thousand people who ate. Then He sent them off.

ABUNDANCE

10 Next, He got into a boat with His disciples and went to the vicinity of Dalmanutha.
11 And the Pharisees came out and began to argue with Him, asking Him for a sign from heaven to test Him.
12 Then, sighing from down deep inside, He said, "Why does this generation seek a sign? Let Me tell you for certain that no sign will be given to this generation."
13 So He left them, got into the boat again, and went off to the other side.

SIGNS

14 Now they forgot to take bread, and they didn't have more than one piece with them in the boat.
15 And He warned them, "See to it that you look out for the Pharisees' leaven and for Herod's leaven."
16 And they discussed this with each other, because they didn't have bread.
17 Aware of this, He said to them, "Why are you discussing the fact that you don't have any bread?

INFLUENCE

12 Cf. Matt. 16:1-4 on signs.
15 Cf. Matt. 16:6, 12.

Don't you yet know or understand? Are your hearts so hardened?

REMINDING

18 You have eyes; don't you see? And you have ears; don't you hear? And don't you remember?
19 When I broke those five pieces of bread for the five thousand, how many baskets full of pieces did you collect?" They replied, "Twelve."
20 "When I broke seven for the four thousand, how many baskets full of pieces did you collect?" And they replied, "Seven."
21 And He said to them, "Don't you understand yet?"

22 And they came to Bethsaida. And they brought a blind man to Him and urged Him to touch him.

HEALING

23 So He took the blind man by the hand and led him out of the village. Then He spit on his eyes, put His hands on him, and asked him, "Do you see anything?"
24 And he looked up and said, "I see people; but they look like trees walking."
25 Then again He put His hands on his eyes, and he saw clearly and was restored.
26 Then He sent him home, saying, "Don't go into the village."

27 Now Jesus and His disciples went to the villages of Caesarea Philippi. And on the way He asked His disciples, "Who do people say I am?"
28 And they responded, "Some say John the

18 The emphasis on remembering runs through the Bible. It is important to remind counselees about what God has done for them in the past.

23-25 Note the *gradual* nature of this healing. Obviously, the reason behind this did not lie in any lack of efficacy in Christ's power. At times He healed with a word, without means. The reason must be found in some need in the blind man or in some special truth He wished to teach. Counselors must recognize that there are circumstances in which, although they would like to move more rapidly, for the sake of the counselee they cannot. Varieties of problems and personalities call for varieties of approaches.

Baptist, others, Elijah, but others still say one of the prophets."
29 So He asked them, "But who do you say I am?" Peter replied, "You are the Christ."
30 And He warned them not to tell anybody about Him.

31 Then He began to teach them that it was necessary for the Son of Man to suffer many things and to be rejected by the elders and the chief priests and the scribes and to be killed and after three days to rise again.
32 And He spoke openly about this. But Peter took Him aside and began to rebuke Him.
33 But He turned around and, looking at His disciples, He rebuked Peter: "Get behind me, Satan! You aren't thinking God's way but man's way." **SATAN**

34 Then He called the crowd, together with His disciples, and said to them, "Whoever wants to come after Me must deny himself and take up his cross and follow Me. **DISCIPLESHIP**
35 This is because whoever wants to save his life will lose it, but whoever loses his life for My sake and for the gospel will save it. **Save/Lose Lose/Save VALUES**
36 Now what benefit is it for a person to gain the whole world and forfeit his life?
37 And what could a person give in exchange for his life?
38 Whoever is ashamed of Me and My words in this adulterous and sinful generation, the Son of Man will be ashamed of him also when He comes in His Father's glory with the holy angels."

CHAPTER 9

1 And He said to them, "Let Me assure you

34, 35 Matt. 16:24, 25.
35-37 Many counselees must be confronted about their life values.

that there are some standing here who will surely not taste death before they see God's empire come in power."

2 Then after six days Jesus took Peter and James and John and led them up into a high mountain privately by themselves. And in their presence He was transfigured.

3 His clothes became a glistening, intensive white; whiter than any launderer on earth could bleach them.

4 And Elijah and Moses appeared to them; and they spoke together with Jesus.

5 And Peter said to Jesus, "Rabbi, it is a fine thing for us to be here; let's make three shelters, one for You, one for Moses and one for Elijah."

FEAR

6 He said this because he didn't know how to respond (they were terrified).

7 And a cloud appeared and covered them, and a voice came from the cloud, "This is My dear Son; listen to Him."

8 And suddenly, as they looked around, they saw nobody with them except Jesus.

9 As they came down from the mountain, He ordered them not to tell anybody about the things they saw until the resurrection of the Son of Man from the dead.

10 So they kept the affair a secret among themselves, debating about what "resurrection from the dead" meant.

11 And they questioned Him, "Why do the scribes say that Elijah must come first?"

12 And He said to them, "Elijah is indeed to come first to restore everything. But take note of what has been written about the Son of Man, that He should suffer much and be held in contempt.

13 But, as a matter of fact, I tell you that Elijah

6 Fear, as this indicates, may lead to strange verbal behavior.

has come, and they did what they wanted to him (as it has been written about him)."

14 When they came to where the other disciples were, they saw a large crowd around them, and there were scribes arguing with them.

15 But as soon as they saw Him, the whole crowd was overcome with wonder and ran to greet Him.

16 And He asked them, "About what are you arguing with them?"

17 And somebody from the crowd replied, "Teacher, I brought my son, who has a spirit that has caused him to become dumb, to you—

DEMON POSSESSION

18 and whenever it seizes him, it knocks him down, he foams at the mouth, grinds his teeth and becomes rigid—and I asked your disciples to cast it out, but they couldn't."

19 And He answered them, saying, "What an unbelieving generation you are! How long must I be with you; how long must I put up with you? Bring him to Me."

20 So they brought him to Him. And when the spirit saw Him, immediately it threw him into a seizure and he fell on the ground and rolled about, foaming at the mouth.

21 And He asked his father, "How long has he had this problem?" And he replied, "From childhood;

22 and often it has thrown him into fire and water to destroy him. But if you can, help us; show compassion toward us."

23 And Jesus said to him, " 'If you can!' Everything can be done for the one who believes."

24 At once the boy's father said, "I believe; help me with my unbelief."

FAITH DOUBT

17-29 Demons caused deafness, muteness, convulsions, etc., and could possess a child from early days (vs. 21; cf. also 7:25).

25 So Jesus, seeing that a crowd was gathering rapidly, rebuked the unclean spirit, telling it, "Dumb and deaf spirit, I order you, come out of him, and don't ever enter him again."
26 And with shouting and with a great seizure it came out, and the boy looked so much like he was dead that a number said, "He has died."
27 But Jesus took his hand and raised him up, and he stood up.

28 When He entered into a house, His disciples asked Him privately, "Why couldn't we cast it out?"
29 And He told them, "This kind can come out only by prayer."[1]

30 And they went from there and passed through Galilee, but He didn't want anybody to know it
31 because He was teaching His disciples. He told them, "The Son of Man is to be betrayed into men's hands, and they will kill Him. But when He is killed, after three days, He will be resurrected."

FEAR

32 But they didn't understand this saying and were afraid to question Him.

33 Then they came to Capernaum. And when He was inside the house, He questioned them: "About what were you arguing on the way?"

PRIDE

34 But they were silent, since on the way they had argued about who was the greatest.

First/Last SERVICE

35 So He sat down and called the Twelve and said to them, "If anybody wants to be first, he must be last of all and the servant of all."
36 Then He took a child, and set him in their midst, and took him in His arms and said to them,
37 "Whoever receives one such child in My

32 Fear can lead to a failure to seek important information; counselees should be encouraged to ask questions.

[1] Some MSS add, *and fasting.*

name receives Me, and whoever receives Me
doesn't receive Me but the One Who sent Me."
38 John said to Him, "Teacher, we saw some-
one casting out demons in Your name who doesn't
follow along with us, so we forbade him because
he doesn't follow along with us."
39 But Jesus said, "Don't forbid him; nobody
who does a miracle in My name can quickly
speak badly about Me,
40 since anybody who isn't against us is for us.
41 I assure you that whoever gives you a cup
of water to drink in My name, because you are
from the Christ, certainly won't lose his reward.
42 "And whoever causes one of these little
ones who believe in Me to stumble, it would be
better for him if he were thrown into the sea with
a millstone hung around his neck.
43 And if your hand causes you to stumble, cut
it off; it is better for you to enter into life crippled
than, while having two hands, to go away into
Gehenna, into the fire that can't be put out.
44[1]
45 And if your foot causes you to stumble, cut
it off; it is better for you to enter into life lame
than, while having two feet, to be thrown into
Gehenna.
46[2]
47 And if your eye causes you to stumble, tear
it out; it is better for you to enter God's empire
with one eye than, while having two eyes, to be
thrown into Gehenna,
48 where their worm doesn't die, and the fire
can't be put out.
49 Indeed, everybody will be salted with fire.

REWARD

41 Cf. Matt. 10:41, 42.

[1] The better MSS omit vs. 44, which is the same as vs. 48.
[2] The better MSS omit vs. 46, which is the same as vs. 48.

50 Salt is fine, but if salt loses its saltiness, what will you use to salt it? Have salt among yourselves and be at peace with one another."

CHAPTER 10

1 Now He left there and went into the region of Judea, beyond the Jordan. Again crowds accompanied Him, and again, as He was accustomed, He taught them.

DIVORCE

2 And the Pharisees approached Him and, in order to test Him, asked Him if it was lawful for a man to divorce his wife.

3 He answered by saying to them,

4 "What did Moses command you?" And they said, "Moses permitted the writing of a certificate of divorce and the divorce."

5 But Jesus said to them, "It was because of your hardheartedness that Moses wrote this regulation for you.

6 But from the beginning of creation 'He made them male and female;

7 for this reason a man will leave his father and mother,

8 and the two will be one flesh.' So then, they aren't two any longer, but one flesh.

9 Therefore what God has yoked together nobody must separate."

10 When the disciples were in the house, they asked Him again about this matter.

11 And He told them: "Whoever divorces his wife and marries another commits adultery against her;

12 and if she divorces her husband and marries another, she commits adultery."

13 And they brought children to Him to have

2ff. On this discussion, cf. Matt. 19.

11 Adultery is not sin in the abstract; it is *against* God and one's spouse.

Him touch them; but the disciples rebuked them.
14 But when Jesus saw this, He was indignant and said to them, "Let the children come to Me and don't try to stop them since in God's empire are persons such as they.
15 Let Me assure you that whoever doesn't receive God's empire like a child certainly won't enter it."
16 Then He took them in His arms and blessed them, putting His hands on them.
17 And as He was setting out on His journey a man ran toward Him, fell on his knees in front of Him, and asked Him, "Good teacher, what must I do to inherit eternal life?"
18 And Jesus said to him, "Why do you call Me good? Nobody is good except One—God.
19 You know the commandments, 'Don't kill, don't commit adultery, don't steal, don't give false testimony, don't defraud, honor your father and mother. . . .' "
20 But he replied, "Teacher, I have kept all of them from my youth."
21 Then, Jesus looking at him loved him and said to him, "You lack one thing. Go, sell whatever you have and give to the poor, and you will have treasure in heaven. And come, follow Me."
22 But gloom spread over his face at that statement, and he went away upset (this was because he had great possessions).
23 Then Jesus looked around and said to His disciples, "How hard it is for those who have riches to enter God's empire!"
24 And the disciples were astounded at His

18 N.B. Jesus' doctrine of man. Jesus challenged the wrong use of words ("good"). So must counselors when persons deceive themselves by language and terminology (cf. Matt. 19:20ff.).

words. But Jesus said to them again, "Children, how hard it is[1] to enter God's empire!
25 It is easier for a camel to go through the eye of a needle than for a rich man to enter God's empire."
26 But they were utterly dumbfounded and said to one another,[2] "Then who can be saved?"
27 Jesus looked at them and said, "With human beings it isn't possible, but that isn't true of God, since everything is possible with God."
28 Peter began to say to Him, "Look, we have left everything and have followed You."
29 Jesus said, "I assure you that there is nobody who has left house or brothers or sisters or mother or father or children or fields for My sake, and for the sake of the good news,
30 who doesn't receive a hundred times over at this time, houses and brothers and sisters and mothers and children and fields, with persecutions; and in the coming age, eternal life.
31 But many who are first will be last, and the last first."

32 Now they were on the road going up to Jerusalem, and Jesus was going ahead of them, and they were amazed; and those who followed were afraid. So He took the Twelve again and began to tell them everything that was about to happen to Him:
33 "You see, we are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and to the scribes, and they will condemn Him to death and will hand Him over to the Gentiles,

28-31 (1) Men cannot outgive God; (2) God provides for those who give up families and possessions for Him. Yet He does not withhold persecution from them (cf. James 1:2-4; this too is for their benefit).

[1] Some MSS add, *for those who trust in riches.*
[2] Some MSS read, *to Him.*

34 and they will mock Him and will spit at Him and will lash Him and will kill Him. Yet, after three days He will be resurrected."

35 Then James and John, Zebedee's two sons, came to Him and said to Him, "We want You to do for us what we ask."

36 And He said to them, "What do you want Me to do for you?"

37 And they said to Him, "Grant that one of us may sit on Your right and one on Your left in Your glory."

38 And Jesus said to them, "You don't know what you are asking. Can you drink the cup that I drink or be baptized with My baptism?"

39 And they said to Him, "We can." So Jesus said to them, "You will drink the cup that I drink, and you will be baptized with the baptism that I am baptized with,

40 but to sit on My right or left is not Mine to grant; rather it is for those for whom it has been prepared."

ANGER

41 And when they heard it, the ten became incensed about James and John.

42 So Jesus called them and said to them, "You know that those who are supposed to rule over the Gentiles lord it over them, and their great men show their authority over them.

AMBITION

43 This isn't the way that it will be with you. Rather, whoever among you wants to become great must be your servant,

44 and whoever among you wants to be first must be the slave of all.

SERVICE

45 Even the Son of Man didn't come to be served but to serve and to give His life as a ransom for many."

46 So they came to Jericho. And as He was leaving Jericho, together with His disciples and a

large crowd, Timaeus' son Bartimaeus, who was a blind beggar, sat by the way.
47 And when he heard that it was Jesus of Nazareth, he began to shout, "Jesus, Son of David, show mercy to me!"
48 Many harshly commanded him to be quiet. But he shouted all the louder, "Son of David, show mercy to me!"
49 Jesus stood still and said, "Call him." So they called the blind man, telling him, "Cheer up! Get up; He's calling you!"
50 So he threw aside his coat, jumped up, and went to Jesus.
51 And Jesus responded, saying to him, "What
AGENDA do you want Me to do for you?" And the blind man said to Him, "Rabbi, I want to see again."
52 So Jesus said to him, "Go, your faith has healed you." Then immediately he saw again and followed Him along the way.

CHAPTER 11

1 Now at Bethphage and Bethany, on the Mount of Olives, when they drew near to Jerusalem, He sent two of His disciples
2 and said to them, "Go into the village opposite you, and as soon as you enter it you will find a colt tied up that has never been ridden; untie it and bring it.
3 And if anybody says to you, 'Why are you doing this?' tell him, 'The Lord needs it and will send it back here soon.' "
4 So they went and found a colt that was tied outside on the street at a doorway, and they untied it.
5 And some of those who were standing there said

51 Note this hope-arousing question.

to them, "What are you doing untying the colt?"
6 And they told them what Jesus had said, and they let them go.

7 So they brought the colt to Jesus and threw their clothes on it, and He sat on it.
8 And many spread their clothes on the road and others spread straw that they had cut from the fields.
9 Both those who went ahead and those who followed shouted, "Hosanna! Happy is the One Who comes in the Lord's name!
10 Happy is the coming empire of our father David! Hosanna in the highest places!"

11 And He entered Jerusalem and went into the temple. After He looked around at everything, He left for Bethany with the Twelve, because the hour was late.

12 Now the next day, as they left Bethany, He became hungry,
13 and when He saw at a distance a fig tree with leaves, He went to see if He could find something on it, but when He came close, He found nothing but leaves (it was not the season for figs).
14 And in response to this He said to it, "May nobody ever eat fruit from you again!" And His disciples heard Him.

15 Then they came to Jerusalem, and He entered into the temple and began to eject those who were selling and those who were buying in the temple, and He upset the moneychangers' tables and the seats of the dove merchants **ANGER**
16 and wouldn't let anyone carry a load through the temple.
17 Then He taught them: "Hasn't it been written that 'My house will be called a house of prayer for all the nations'? But you have made it a den of thieves."

18 And the chief priests and scribes heard this, and they looked for a way to destroy Him because
FEAR they were afraid of Him, since the whole crowd was astounded at His teaching.
19 And when it began to get late they[1] went outside the city.
20 And early the next morning as they went along, they saw the fig tree withered from the roots.
21 Then Peter remembered and said to Him, "Look, the fig tree that you cursed has withered."
22 And Jesus answered by saying to them, "Have faith in God.
23 Let Me assure you that whoever says to this
HEART mountain, 'Be lifted up and thrown into the sea,'
DOUBT and doesn't doubt in his heart but believes that
FAITH what he is saying will happen, he will have it.
PRAYER 24 So then, I tell you, in everything that you pray and ask for, believe that you have received it, and you will.
25 And when you stand praying, if you have
FORGIVENESS something against anyone, forgive him, so that your Father in the heavens also may forgive you your trespasses."
26[2]
27 And they came to Jerusalem again. Now as He was walking in the temple, the chief priests and the scribes and the elders came to Him.
AUTHORITY 28 And they said to Him, "By what authority are you doing these things?" and "Who gave you

18 Notice how fear may lead to a desire to destroy the one who is feared.
25 Cf. Matt. 6:12-15; Luke 17:3ff. In his heart, the Christian must forgive, and must express this willingness to grant forgiveness before God. No grudges may be harbored; thus the effects of bitterness are avoided. But forgiveness is actually *granted* to another when he repents (cf. Luke 17). God's forgiveness here is fatherly forgiveness (cf. Matt. 6:12ff.).

[1] Some MSS read, *He.*
[2] Other MSS add vs. 26: *But if you don't forgive, your Father Who is in the heavens won't forgive your trespasses.*

the authority to do these things?"
29 And Jesus said to them, "I am going to ask you one question; answer Me, and I will tell you by what authority I am doing these things.
30 John's baptism—was it from heaven or was it from men? Answer Me."
31 Now they argued with one another, saying, "If we say, 'From heaven,' he will say, 'Then why didn't you believe him?'
32 But suppose we say, 'From men!' . . ." (They were afraid of the crowd, because everybody believed that John really was a prophet.)
33 So they answered Jesus, "We don't know." And Jesus said to them, "Then I won't tell you by what authority I am doing these things either."

FEAR

Chapter 12

1 Then He began to speak to them in parables: "A man planted a vineyard, placed a hedge around it, dug a wine press, built a tower, rented it to farmers, and went away.
2 When it was time, he sent a slave to the farmers to get some of the fruits of the vineyard from them.
3 But they took him, beat him, and sent him away with nothing.
4 Again, he sent another slave to them, but this one they wounded in the head and dishonored him.
5 So he sent another, and they killed that one, and a number of others—they beat some and killed others.
6 He had still one more, a dear son; he sent him last to them, saying, 'They'll respect my son.'

32 Fear is a deterrent (cf. Matt. 21:25, 26, 46; Mark 12:12).

7 But those farmers said to each other, 'This is
the heir. Come on, let's kill him, and the inheri-
tance will be ours.'
8 So they took him and killed him and threw him
out of the vineyard.
9 What will the owner of the vineyard do? He
will come and will destroy the farmers and will
give the vineyard to others.
10 Haven't you read this Scripture:
'The Stone that the builders rejected
became the Head of the corner;
11 This was from the Lord,
and it is amazing in our eyes'?"
12 Then they looked for a way to seize Him (but
they were afraid of the crowd), because they knew
that He had spoken the parable about them. So
they left Him and went away.

13 But they sent some Pharisees and some
Herodians to Him to trap Him in a discussion.

INFLUENCE

14 They came and said to Him, "Teacher, we
know that you are genuine and aren't influenced
by people, because you don't care about their posi-
tions, but teach God's way according to the truth.
Is it lawful to pay taxes to Caesar or isn't it? Are
we allowed to pay or aren't we?"

TESTING

15 But He understood their hypocrisy and said
to them: "Why are you testing Me? Bring Me a
denarius to look at."
16 So they brought it. Then He said to them,
"Whose picture and inscription is this?" And they
said to Him, "Caesar's."
17 Then Jesus said to them, "Give to Caesar
what is Caesar's, and to God what is God's." And
they were astounded at Him.

15-17 It is not always necessary to answer in the way that someone else would wish; especially when his motives in asking a question are themselves questionable (cf. 11:27-33).

18 Then some Sadducees came to Him (they are the ones who say that there won't be a resurrection), and they questioned Him, saying,
19 "Teacher, Moses wrote for us that if a man's brother dies and leaves a wife but doesn't leave a child, the man must take his brother's wife and raise up children for his brother.
20 There were seven brothers. The first married and died leaving no children.
21 So the second married her, and he died leaving no children. Then the same thing happened to the third,
22 and all seven, who left no children. Last of all the wife also died.
23 In the resurrection, when they rise again, whose wife will she be? Each of these seven had her for a wife."
24 And Jesus said to them, "It's because you don't know the Scriptures or God's power that you are going wrong, isn't it?
25 The fact is that when they rise again, they neither marry nor are given in marriage. Rather, they are like the angels in the heavens.
26 Now concerning the dead that will be resurrected, haven't you read in the book of Moses how God said to him at the bush, 'I am the God of Abraham and the God of Isaac and the God of Jacob'?
27 He isn't the God of the dead but of the living. You are quite wrong."
28 Then one of the scribes approached Him and heard them debating. Knowing that He answered them effectively, he asked Him, "Which commandment is the first of all?"
29 Jesus answered, "The first is 'Hear, Israel, the Lord our God is one Lord,
30 and you must love the Lord your God with all

SCRIPTURES

COMMANDMENT

LOVE

28-34 Cf. Matt. 22:36-40 for important comments on this passage.

your heart, with all your soul, with all your mind and with all your strength.'
31 The second is this: 'You must love your neighbor as yourself.' There isn't any commandment that is greater than these."
32 And the scribe replied, "Well put, Teacher! You are right in saying that He is One and that there is no other beside Him,
33 and to love Him with all the heart, with all the understanding and with all the strength, and to love one's neighbor as oneself is much more basic than all burnt offerings and sacrifices."
34 And when Jesus saw that he had answered sensibly, He replied, "You aren't far from God's empire." After that, nobody dared to question Him.

35 When Jesus was teaching in the temple, He inquired, "How can the scribes say that the Christ is David's Son?
36 David himself said by the Holy Spirit,

'The Lord said to my Lord,
Sit at My right hand
till I put Your enemies under Your feet.'

37 David himself calls Him Lord; how is it that He is his Son?" And the large crowd heard Him with pleasure.

HYPOCRISY

38 And in His teaching He said, "Watch out for the scribes who like to walk around in long robes and receive greetings in the marketplaces,
39 and like to have the best seats in the synagogues and the best seats at dinners;
40 these are the people who devour widows' houses and pray long prayers for a show! They will receive a greater judgment."

41 Then He sat down opposite the offering chest and watched how the crowd put money into the chest. Many rich people put in a lot.

GIVING

42 Then one poor widow came and put in two

41-44 Giving determined by proportion, not by amount, in God's sight.

lepta, that together were worth one fourth of a cent.
43 And He called His disciples to Him and said to them, "Let Me assure you that this poor widow has put in more than all those who are putting money into the offering chest.
44 They all gave out of their abundance, but this woman out of her poverty put in everything, all that she had to live on."

Chapter 13

1 Now as He left the temple one of His disciples said to Him, "Teacher, look how large these stones are and how great these buildings are!"
2 But Jesus said to him, "You see these great buildings, do you? There won't be one stone left on another; they'll all be thrown down!"
3 When He sat down on the Mount of Olives, opposite the temple, Peter and James and John and Andrew asked Him privately,
4 "Tell us when these things will happen and what will be the sign that all these things are about to take place."
5 And this is what Jesus began to tell them: "Watch out so that nobody will lead you astray.
6 Many will come in My name, saying, 'I am He,' and they will lead many astray.

FALSE PROPHETS

7 But when you hear of wars and rumors of wars, don't be disturbed. This must happen, but it isn't the end.
8 Nation will rise against nation and kingdom against kingdom; there will be earthquakes here and there and famines. These are the beginning of birth pangs.
9 But watch yourselves. They will hand you over to councils, and you will be beaten in syna-

gogues. You will stand before leaders and kings
for My sake, as a witness to them.
10 So the good news must be preached to all the
nations first.
11 "Now when they arrest you and bring you
to trial, don't worry beforehand about what you
will say. Rather, say whatever is given to you in
that hour (it won't be you speaking, but the Holy
Spirit).
12 And a brother will turn in his brother to be
put to death, and a father his child; and children
will rise up against parents and have them put to
death.
13 And everybody will hate you because of My
name. But whoever endures to the end will be
saved.
14 "Now, when you see the abomination that
leads to desolation standing where it shouldn't (let
the reader understand), then those who are in Ju-
dea should flee to the mountains:
15 whoever is on the roof of a house shouldn't
come down or go in to take anything out of his
house,
16 and whoever is in the field shouldn't go back
to get his coat.
17 Woe to pregnant women and to nursing moth-
ers in those days.
18 Pray that it won't happen in winter!
19 I say all of this because the affliction of those
days will be of a sort that hasn't happened from
the beginning of God's creation until now, and
never will happen again.
20 Indeed, if the Lord hadn't shortened those
days, nobody would survive. But for the sake of
His elect people whom He chose, He shortened
those days.

12-23 Cf. Matt. 24:23-25.

21 And at that time if anybody tells you, 'Look, here is the Christ,' or 'There He is,' don't believe it.
22 False Christs and false prophets will arise, and they will perform great signs and wonders to mislead (if it were possible) the chosen ones.
23 But you must watch out. I have told you everything beforehand.

FALSE PROPHETS

24 "But in those days, after that affliction,
'The sun will grow dark,
and the moon will not give her light;
25 the stars will fall from the sky,
and the powers in the heavens will be shaken.'
26 And at that time they will see the Son of Man coming in clouds with great power and glory.
27 And at that time He will send out His angels and they will gather together His chosen ones from the four winds, from the end of the earth to the end of the sky.

28 "Now learn a parable from the fig tree: Whenever its branch has already become tender and shoots forth leaves, you know that summer is near.
29 So also with you—when you see these things happening, know that He is near, at the door.
30 Let Me assure you that this generation surely will not pass away until all these things take place.
31 Heaven and earth will pass away, but My words won't pass away.
32 But about that date or hour—nobody knows it; not the angels in heaven, or the Son. Only the Father does.

ALERTNESS

33 Watch out. Be alert because you don't know when that time will be.
34 It's like a man leaving his house on a trip, who puts his slaves in charge of things, each with

his task, and orders the doorkeeper to watch.
35 So then, you must watch—because you don't know when the owner of the house will come, whether it will be in the evening, or at midnight, or when the rooster crows or in the morning—
36 so that if He comes suddenly He won't find you sleeping!
37 Now what I say to you, I say to all—watch!"

Chapter 14

1 Now the Passover and the Feast of Unleavened Bread were to begin in two days. And the chief priests and the scribes were looking for some deceptive way to seize Him so they could kill Him.
2 They wanted to do this "now"; they said, "Not during the feast, or the people may riot."
3 And when He was in Bethany at Simon the leper's house, while He was sitting at the table, a woman came with an alabaster jar of pure nard perfume that was very expensive. And she broke the jar and poured the perfume over His head.
4 Now some angrily said to one another, "Why has this waste occurred?
5 This perfume could have been sold for over three hundred denarii, and then given to the poor." And they were furious with her.
6 But Jesus said, "Let her alone. Why are you giving her a hard time? She has done a fine thing for Me.
7 You're always going to have the poor with you, so whenever you want to you can do good for them, but you won't always have Me.

35-37 Cf. Matt. 24:45, 46.
4, 5 Anger often covers guilt (cf. John 12:4-6).

8 She did what she could. She has anointed My body for burial beforehand.
9 I tell you for certain that wherever the good news is preached in the whole world, what this woman did also will be related in memory of her."

10 Then Judas Iscariot, one of the Twelve, went off to the chief priests to betray Him to them.
11 When they heard what he had to say, they were delighted and promised to give him money. So he looked for an opportunity to betray Him.

12 Now on the first day of Unleavened Bread, when they sacrificed the Passover lamb, His disciples said to Him, "Where do you want us to go and make preparations so that you may eat the Passover?"
13 So He sent off two of His disciples, saying to them, "Go into the city, and a man carrying a jar of water will meet you. Follow him,
14 and wherever he enters, tell the person who is in charge of the place that the Teacher says, 'Where is My guest room in which I shall eat the Passover with My disciples?'
15 And he will show you a large upper room with the seating arranged and ready; make preparations for us there."
16 So the disciples went out and came into the city and found just what He had told them, and they prepared the Passover.

17 And when it was evening, He came with the Twelve.
18 And as they were reclining at the table and eating, Jesus said, "Let Me tell you that it is certain that one of you will betray Me, one who is eating with Me."
19 They began to get upset, and one after another said to Him, "It isn't I, is it?" **GRIEF**
20 And He said to them, "It is one of the

Twelve, one who dips together with Me in the dish.
21 On the one hand this will happen because the Son of Man will go exactly as it has been written about Him, but on the other hand, woe to that man by whom the Son of Man will be betrayed. It would be better for that man if he hadn't been born!"
22 And as they were eating, He took a piece of bread, blessed it, broke it and gave it to them and said, "Take it; this is My body."
23 Then He took a cup, gave thanks and handed it to them, and they all drank from it.
24 And He said to them: "This is My blood of the[1] covenant that is poured out for many.
25 Let Me assure you that it is certain that I won't drink of the fruit of the vine again until that day when I drink the new wine in God's empire."
26 Now after they sang a hymn, they went out to the Mount of Olives.
27 And Jesus said to them, "You will all stumble and fall, because it is written,

LEADERSHIP

'I will strike the Shepherd,
and the sheep will be scattered.'

28 But after My resurrection I will go before you into Galilee."

PRIDE

29 Then Peter said to Him, "Even if everybody stumbles and falls, yet I won't!"
30 Then Jesus said to him, "Let Me assure you, today—this very night—before the rooster crows twice you will deny Me three times."

21 Prophecy doesn't remove personal responsibility (cf. Jude 4; Acts 2:23).
27 Among other things, this prophecy shows the importance of shepherdly leadership.
29-31 Cf. 14:50; Matt. 26:33; John 21:15.

[1] Some MSS add, *new*.

31 But all the more insistently he said, "If I have to die with you, I will never deny you." And they all also said the same thing.

32 Then they went to a place that was called Gethsemane. And He said to His disciples, "Sit here while I pray."

33 And He took Peter and James and John with Him, and became greatly distressed and agitated.

34 Then He said to them, "I am so upset I am at the point of death. Stay here and watch." **GRIEF**

35 And when He had gone forward a short distance, He fell upon the ground and prayed that if it were possible that hour might pass away from Him.

36 And He said, "Abba (Father), everything is possible for You; remove this cup from Me. Yet don't do what I want, but what You want."

37 Then He came and found them sleeping and said to Peter, "Simon, are you sleeping? Couldn't you watch for one hour?

38 You all must watch and pray, so that you won't enter into temptation. The spirit is eager enough, but the flesh is weak!" **ALERTNESS PRAYER TEMPTATION**

39 Then He went away again and uttered the same prayer.

40 And when He came again He found them sleeping, because their eyes were heavy. And they didn't know what answer to give Him.

41 Then He came a third time and said to them, "Are you still sleeping and resting? That's enough. The hour has come. See, the Son of Man is betrayed into the hands of sinners. **SCHEDULING**

42 Get up; we must go. See, the one who is betraying Me is near by."

32-42 Christ prepared for the cross in prayer. Because the disciples failed to do so, they were vulnerable to temptation (vs. 38) and in the hour of trial fled (vs. 50). Great emotion is not wrong.

38[b] Cf. Rom. 7:14-20.

43 And right then, while He was still speaking,
Judas (one of the Twelve) came, together with a
mob, carrying swords and clubs, sent by the chief
priests and scribes and elders.
44 Now His betrayer had given them a signal:
"The one I kiss is the one; grab Him and lead Him
away securely."
45 So he came and, immediately going to Him,
said, "Rabbi," and kissed Him with a show of af-
fection.
46 And they laid their hands on Him and ar-
rested Him.
47 Now one of those who stood by drew his
sword, struck the high priest's slave and cut his
ear off.
48 But Jesus responded to them with these
words: "Have you come out with swords and clubs
to arrest Me as you would a robber?
49 Every day I was with you, teaching in the
temple, but you didn't seize Me. Nevertheless, this
is in order to fulfill the Scriptures."

FEAR

50 Then, they all left Him and fled.
51 And a certain young man who was following
Him was wearing only a linen garment over his
naked body. And they grabbed him,
52 but he left behind the linen garment and fled
naked.

53 Then they led Jesus away to the high priest,
and all the chief priests and elders and scribes
came together.
54 And Peter followed Him at a distance, right
into the courtyard of the high priest. And he sat
with the guards and was warming himself by the
fire.
55 Now the chief priests and the whole council
searched for testimony against Jesus so that they
could put Him to death, but they couldn't find any.

INCONSISTENCY

56 A number gave false testimony against Him,
but their testimonies weren't consistent.
57 And some rose up and falsely testified against
Him, saying,
58 "We heard him say, 'I will destroy this temple
that is made by hands, and in three days I will
build another not made by hands.' "
59 Yet their testimony wasn't consistent either.
60 Then the high priest stood up in the midst and
questioned Jesus, "Aren't you going to reply to
what these people are testifying against you?"
61 But He was silent and made no reply at all.
Again the high priest questioned Him and said to
Him, "Are you the Christ, the Son of the Blessed
One?"
62 Then Jesus said, "I am. And you will see the
Son of Man sitting at the right hand of the Al-
mighty One and coming with the clouds of the
sky."
63 Then the high priest ripped his clothes apart
and said, "What more need is there for witnesses?
64 You heard the blasphemy; what do you think
we should do?" And they all condemned Him as
deserving of death.
65 And some of them began to spit at Him and
to blindfold Him and to punch Him and to say to
Him, "Prophesy!" And the guards greeted Him
with slaps.
66 And when Peter was below in the court-
yard, one of the high priest's servant girls came
along,
67 and seeing Peter warming himself, she looked
him over and said, "And you were with Jesus the
Nazarene."
68 But he denied it, saying, "I don't know or un-
derstand what you are talking about." And he

56, 59 Lying leads to inconsistency; sin, unlike righteousness, is always inconsistent.

went outside into the entrance.[1]
69 But the servant girl, seeing him, began to say again to those who were standing by, "This man is one of them."
70 But he denied it again. And after a little while those who were standing by said to Peter, "It's true; you are one of them—indeed, you're a Galilean."
71 But he began to take a curse on himself and swear, "I don't know this man that you're talking about!"
72 Just then, the rooster crowed the second time.[2] And Peter remembered Jesus' word, how He had said to him, "Before the rooster crows twice, you will deny Me three times." And throwing himself down, he wept.

GRIEF

Chapter 15

1 Now as soon as morning came, the chief priests, together with the elders and scribes and the entire council, held a conference. Binding Jesus, they led Him away and handed Him over to Pilate.
2 And Pilate questioned Him, "Are you the King of the Jews?" And answering him, He said, "You are the one who said it."
3 And the chief priests accused Him of a number of things.
4 So Pilate questioned Him again, "Aren't you going to answer? See how many accusations they are making against you!"
5 But Jesus didn't give any other answer, and this surprised Pilate.

71 Fear can lead to the grossest forms of denial; and the consequences can be severe (vs. 72).

[1] Some MSS add, *and the rooster crowed.*
[2] Some MSS omit, *the second time.*

6 Now at the feast he used to release to them one prisoner that they requested.
7 And there was one named Barabbas, who was imprisoned with the rebels who had committed murder in the insurrection.
8 And they went up and began to ask him to do as he used to do for them.
9 And Pilate answered them by saying, "Do you want me to release the King of the Jews?"
10 (He knew that it was because of envy that the chief priests had handed Him over.) ENVY
11 But the chief priests stirred up the crowd to request him to release Barabbas to them instead.
12 So Pilate, answering again, said to them, "What then should I do with the one that you call the King of the Jews?"
13 But they shouted again, "Crucify him!"
14 And Pilate said to them, "Why? What has he done wrong?" But they shouted all the more, "Crucify him!"
15 So Pilate, deciding to satisfy the crowd, released Barabbas to them, and after he had Him whipped, he handed Jesus over to be crucified.
16 Then the soldiers led Him away to the inside of the court (that is, the Praetorium), and they assembled the entire cohort.
17 And they put a purple robe on Him and crowned Him with a crown of woven thorns.
18 And they began to greet Him, "Hail, King of the Jews!"
19 And they struck Him repeatedly on the head with a reed, and spit on Him, and they knelt down, and worshiped Him.
20 Then, after they had mocked Him, they took the purple robe off and put His clothes on Him. And they led Him out to be crucified.
21 And they forced a certain Simon of Cyrene,

the father of Alexander and Rufus, who was passing by as he came in from the country, to carry His cross.
22 And they brought Him to the place called Golgotha (which, when translated, means "The Place of the Skull").
23 And they offered Him wine mixed with myrrh, but He wouldn't take it.
24 Then they crucified Him. And they divided His clothes, casting lots on them to determine who got what.
25 And it was nine o'clock when they crucified Him.
26 And the official text of the charge against Him was written on top: THE KING OF THE JEWS.
27 And they crucified two robbers with Him, one on His right and one on His left.
28[1]
29 And those who passed by blasphemed Him, shaking their heads and saying, "So! You are the one who was going to destroy the temple and rebuild it in three days!
30 Save yourself! Come down from the cross!"
31 So too the chief priests together with the scribes mocked Him, saying to each other, "He saved others, but he can't save himself!
32 Let the Christ, Israel's King, come down from the cross now so that we may see and believe." And those who were crucified with Him reproached Him.
33 Now when it was twelve noon, darkness spread over the entire land until three o'clock.
34 And at three o'clock Jesus shouted with a loud voice, "Eli, Eli, lama sabachthani?" (which, when translated, means, "My God, My God, why

[1] Some MSS add vs. 28: *And the Scripture that says, "He was counted with transgressors," was fulfilled.*

have You forsaken Me?").
35 And some of those who were standing by, hearing Him, said, "Listen, He is calling Elijah!"
36 And one person, having filled a sponge with vinegar, put it on a reed and ran to give Him a drink, saying, "Wait! Let's see if Elijah comes to take Him down."
37 But Jesus let out a loud shout, and breathed His last.
38 And the veil of the temple was torn in two from the top to the bottom.
39 And when the centurion who stood facing Him saw how He expired, he said, "Truly this man was God's Son!"
40 Now there were also women watching from a distance, among whom were Mary Magdalene, Mary the mother of James the younger and of Joses, and Salome,
41 who, when He was in Galilee, followed Him and served Him. And there were also a number of other women who came up to Jerusalem with Him.
42 Now, when evening came (since it was the preparation day, that is, the day before the Sabbath),
43 Joseph of Arimathea, a respected councilman, who also was expecting God's empire, courageously went in to Pilate and asked for Jesus' body.

BOLDNESS COURAGE

44 And Pilate was surprised to hear that He was dead already, so he called the centurion and asked him if He had died some time before.
45 And when he learned from the centurion that He had, he let Joseph have the corpse.
46 So he bought a linen sheet, and when he had taken Him down he wrapped Him in the sheet and placed Him in a tomb that had been hewn from rock. Then he rolled a stone across the door of the tomb.

47 And Mary Magdalene and Mary the mother of Joses saw where He had been laid.

CHAPTER 16

1 Now when the Sabbath had passed, Mary Magdalene and Mary the mother of James, and Salome bought spices so that they might go and rub them on Him.
2 So very early, on the first day of the week, they went to the tomb, just at sunrise.
3 And they were saying to one another, "Who is going to roll the stone from the door of the tomb for us?"
4 Then, as they looked up, they saw that the stone, which was a very large one, had been rolled away.
5 And as they went into the tomb they saw a young man sitting on the right side, who was clothed in a white robe. And they were terribly upset.
6 But he said to them, "Don't be so upset. You are looking for Jesus of Nazareth, Who was crucified. He has been resurrected; He isn't here. Take a look at the place where they laid Him.
7 But go, tell His disciples—and Peter—that He is going before you into Galilee. You will see Him there, just as He told you."

FEAR

8 And **they went out and fled from the tomb, because they were trembling and shocked. And they didn't tell anybody anything, because they were terrified.**

9–20[1]

7 The inclusion of Peter by name was a gracious and tender act. Otherwise he might not have considered himself welcome after his denial.

[1] These verses are omitted by the better MSS. An alternative shorter ending is found in some.

The Gospel According to LUKE

CHAPTER 1

1 Since a number of persons have undertaken
the task of compiling an account of the events that
have most certainly taken place in our midst
2 just as they were handed down to us by those
who from the outset became eyewitnesses and
ministers of the Word,
3 it seemed good for me too, because I had
thoroughly investigated everything from its begin-
ning, to write an orderly account for you, most
excellent Theophilus,
4 so that you might know the reliability of the
facts in which you have been instructed.

5 In the days of King Herod of Judea there was
a priest named Zechariah who belonged to Abijah's
division of the priesthood, whose wife Elizabeth
was a descendant of the daughters of Aaron.
6 And they both were righteous in God's sight,
living blamelessly according to all of the Lord's
commandments and ordinances.
7 But they had no children because Elizabeth
was barren, and both were getting old.

8 Now while he was serving as priest before
God when it was his division's turn to be on duty,
9 according to the custom of the priesthood it
was his lot to enter the Lord's temple and burn
incense.
10 And at the hour of incense, there was a
group of people praying outside.

11 And an angel from the Lord appeared to
him, standing on the right of the incense altar.
12 When he saw him, Zechariah was upset and **FEAR**
terrified.
13 But the angel said to him, "Don't be afraid,

Zechariah; your prayer was heard and your wife
Elizabeth will give birth to a son, and you must
call his name John.
14 Then you will be glad and joyful
and many will rejoice over his birth.
15 He will be great in the Lord's eyes.
He will never drink wine and strong drink,
FILLED WITH SPIRIT but he will be filled with the Holy Spirit
from his mother's womb.
16 And he will turn many of Israel's sons to
the Lord their God,
17 and he will go before Him with Elijah's
spirit and power
FAMILY HEART to turn the fathers' hearts to the children
and those who disobey to the righteous
way of thinking
in order to prepare a people for the Lord."
DOUBT 18 And Zechariah said to the angel, "How can I
know this is going to happen? I am old and my
wife is getting up in years."
19 The angel replied, "I am Gabriel, the one
who stands in God's presence; I was sent to speak
to you and to announce this good news to you.
20 Now, you are going to be speechless and
won't be able to talk until the day that these things
SCHEDULING happen, because you didn't believe my words,
which will be fulfilled in their own time."
21 The people were expecting Zechariah, and
they were wondering about his delay in the temple.
22 But when he came out and couldn't speak to
them, they realized that he had seen a vision in
the temple, because he kept making signs to them
but remained speechless.
23 When the days of his service had been com-
pleted, he went home.
24 Some time later his wife Elizabeth became

18-20 Doubt led to punishment.

pregnant and went into seclusion for five months.
25 She said, "This is what the Lord has done for me; He has looked upon me with favor to take away my disgrace before people."

ENGAGEMENT

26 Now in the sixth month the angel Gabriel was sent from God to a Galilean city called Nazareth
27 to a virgin who was engaged to a man named Joseph, who was from David's family; and the virgin's name was Mary.
28 He went to her and said, "Greetings. You are greatly favored; the Lord is with you."
29 But she was deeply upset at these words and wondered what sort of greeting this might be.
30 Then the angel said to her, "Don't be afraid, Mary; you have found favor with God.
31 And now you will conceive a Child in your womb and give birth to a Son, and you must call His name Jesus.
32 He will be great and will be called the Son of the Most High, and the Lord God will give Him His father David's throne,
33 and He will reign over Jacob's house forever, and of His empire there will be no end."
34 But Mary said to the angel, "How can this happen, since I haven't known any man?"
35 And the angel said to her, "The Holy Spirit will come upon you and the power of the Most High will overshadow you, so that your holy Child will be called God's Son.
36 And there is your relative Elizabeth, who also is going to have a son in her old age, and she is in her sixth month, even though she has been called barren.

POWER OF GOD

37 Nothing is ever impossible with God."
38 And Mary said, "Here I am, the Lord's

27ff. See notes on the account in Matthew.
37 A very important assurance with which to buttress biblical promises.

handmaid; let your word take place." Then the angel left her.

39 So during those days Mary got ready and hurried to a town in the Judean hills,
40 and went into Zechariah's house and greeted Elizabeth.
41 And when Elizabeth heard Mary's greeting,
FILLED WITH SPIRIT the baby jumped in her womb, and Elizabeth was filled with the Holy Spirit.
42 And she exclaimed in a loud voice, "Blessed are you among women, and blessed is the fruit of your womb.
43 Why is it that my Lord's mother should come to me?
44 Just as soon as the sound of your greeting reached my ears, the baby in my womb jumped for joy.
45 And blessed is the one who believed that what the Lord told her would be fulfilled."

46 Then Mary said,

"My soul greatly honors the Lord
47 and my spirit rejoices in God my Savior,
48 because He has looked upon His handmaiden in her humble position.
From now on, all generations will call me blessed,
49 because the Mighty One has done great things for me, and His Name is holy.
50 And His mercy is for generations upon generations of those who fear Him.
51 He did mighty acts by His arm:
PRIDE HEART He scattered those who in the thoughts of their hearts were proud,
52 He pulled down powerful rulers from their
HUMILITY thrones and raised up humble ones;
53 He filled the hungry with good things and sent the rich away empty.

54 He helped His servant Israel because he
remembered His mercy
55 to Abraham and to his seed forever."
56 So Mary stayed with her about three months,
and then returned to her home.
57 Now when the time came for Elizabeth to
have her baby, she gave birth to a son.
58 And her neighbors and her relatives heard
that the Lord had shown great mercy toward her
and they rejoiced with her.
59 On the eighth day they came to circumcise the
child, and they were calling him by his father Zech-
ariah's name,
60 when his mother said, "No; instead he must
be called John."
61 And they said to her, "But there isn't any-
body in your family who has that name."
62 So they made signs to his father, asking what
he wanted to call him.
63 And he asked for a tablet and wrote: "His
name is John." And they were all surprised at this.
64 Then all of a sudden his mouth was opened,
and his tongue was freed and he spoke, praising
God.
65 And fear came over all their neighbors. And
all who lived in the whole Judean hill country
talked about these facts,
66 and all who heard laid them up in their hearts,
saying, "What is this child going to be?" And, in-
deed, the Lord's hand was with him.
67 And his father Zechariah was filled with
the Holy Spirit and prophesied, saying,
68 "Blessed be the Lord God of Israel be-
cause He cared and brought about re-
demption for His people,
69 and raised up a horn of salvation for us by
the house of His servant David,

FEAR

FILLED WITH SPIRIT

70 just as He said through the mouth of His holy prophets long ago,
71 so that we might be rescued from our enemies and from the hand of all these who hate us,
72 to show the mercy promised to our fathers and to remember His holy covenant,
73 the oath that He swore to our father Abraham,
74 delivering us out of the hand of our enemies, making it possible for us to serve
BOLDNESS Him fearlessly
75 in holiness and righteousness before Him all our days.
76 And you, child, will be called the prophet of the Most High, because you will go before the Lord to prepare His way,
77 to give knowledge of salvation to His people by the forgiveness of their sins,
78 through the tender mercy of our God by which the rising sun will beam on us from on high,
79 to make things visible to those who sit in darkness and the shadow of death,
to guide our feet into the way of peace."
GROWTH 80 And the child grew and became strong in spirit, and was in the wilderness until the day of his appearance to Israel.

CHAPTER 2

1 Now in those days a decree went forth from Caesar Augustus that a census of the whole Roman Empire was to be taken.
2 (This was the first census taken while Qui-

74 Service must be bold.
80 Growth in both body and spirit is necessary. Cf. 2:40, 50; III John 2.

rinius was governor of Syria.)
3 So everybody went to be enrolled, each to his own city.
4 And Joseph also went up from Galilee, from the city of Nazareth to Judea, to David's city, Bethlehem, because he was from David's house and family,
5 to be enrolled with Mary his wife, who was pregnant. **ENGAGEMENT**
6 And it happened that while they were there the time came for her to have her child,
7 and she gave birth to her first-born Son, and wrapped Him in strips of cloth and laid Him in a manger, because there wasn't any place for them in the inn.
8 And in the vicinity there were shepherds living in the fields, keeping watch over their flocks by night.
9 And an angel from the Lord came upon them, and the Lord's glory shone around them, and they became deeply afraid. **FEAR**
10 But the angel said to them, "Don't be afraid. Listen, I am announcing to you good news of great joy that will be for all the people,
11 because to you there is born today in David's city a Savior, Who is Christ the Lord.
12 And this will be a sign for you: you will find the Baby bound in strips of cloth, lying in a manger."
13 And suddenly there was with the angel a group of the heavenly host, praising God and saying,
14 "Glory to God in the highest,
and on earth peace among those persons
toward whom He is showing His goodwill."
15 And when the angels went away from them into the sky, the shepherds said to one another,

"Let's go to Bethlehem to see this thing that has happened, that the Lord has made known to us."
16 So they went in a hurry and found both Mary and Joseph, and the Baby lying in a manger.
17 And when they saw it, they told about the words that had been spoken to them concerning this Child,
18 and all those who heard were amazed at those things that the shepherds told them,
HEART
19 but Mary kept all these things, reflecting on them in her heart.
20 And the shepherds went back, glorifying and praising God for all they had heard and seen, as it had been told them.
21 And when the eighth day had come and it was time to circumcise Him, He was called Jesus, the name given by the angel before He was conceived in the womb.
22 When the time of their purification according to Moses' law was over, they took Him up to Jerusalem to present Him to the Lord
23 (as it is written in the Lord's law, "Every male who opens the womb shall be called holy to the Lord"),
24 and to offer a sacrifice according to the requirement in the Lord's law: "a pair of turtledoves or two young pigeons."
25 Now at Jerusalem there was a man named Simeon, who was a righteous and devout person
HOLY SPIRIT
who was expecting the consolation of Israel, and **the Holy Spirit was on him.**
26 And it was revealed to him by the Holy Spirit that he would not see death before he would see the Lord's Christ.
27 And he came led by the Spirit into the temple, and when His parents brought in the Child Jesus to do for Him as the custom of the law provides,

28 he took Him in his arms and blessed God and said,
29 "Now, sovereign Lord, let Your slave depart in peace according to Your Word,
30 because my eyes have seen Your salvation
31 that You prepared in the presence of all peoples
32 to be a Light for revelation to the Gentiles,
and to be a glory for Your people Israel."
33 And His father and His mother were amazed at the things that were being said about Him.

34 And Simeon blessed them and said to His mother Mary, "Now this Child is destined for the fall and rising again of many in Israel, and for a sign that is spoken against
35 (and a sword will pierce through your own soul too), so that the thoughts of many hearts may be revealed."

SORROW

36 And there was a prophetess, Anna, a daughter of Phanuel, from the tribe of Asher, who was quite old; and she had lived with her husband for seven years after their marriage,
37 and as a widow until she was eighty-four. She didn't leave the temple, but worshiped night and day, fasting and praying.
38 At that very time she came up to them and gave thanks to God and spoke about Him to everybody who was expecting the redemption of Jerusalem.

39 When they had completed everything according to the Lord's law, they returned to their own city, Nazareth in Galilee.
40 And the Boy grew and became strong; He was filled with wisdom, and God's grace was upon Him.

GROWTH

41 Now His parents went to Jerusalem every

40 Cf. 1:80.

year at the feast of the Passover.
42 And when He was twelve years old, they went up according to the custom of the feast.
43 Then when the feast days were over, as they were returning, the Boy Jesus stayed in Jerusalem, but His parents didn't know it.
44 Supposing that He was in the group of travelers, they went a day's journey and looked for Him among their relatives and acquaintances.
45 But when they didn't find Him, they returned to Jerusalem to look for Him.
46 And after three days they found Him sitting in the temple in the midst of the teachers, listening to them and asking them questions.
47 And everybody who heard Him was amazed at His understanding and His answers.
48 And when they saw Him, they were astounded, and His mother said to Him, "Son, why have you treated us this way? You see that your father and I have been anxiously looking for you."
49 And He replied, "Why did you have to look for Me? Didn't you know that I had to be in My Father's house?"
50 But they didn't understand this word that He spoke to them.

SUBJECTION FAMILY

51 Then He went down with them and came to Nazareth and was subject to them. And His mother carefully kept all these incidents in her heart.

GROWTH

52 And Jesus grew in wisdom and in stature, and in favor with God and people.

CHAPTER 3

1 In the fifteenth year of Tiberius Caesar's

51 Jesus, by His obedience, shows the necessity of subjection to parents, even when this subjection was not necessary in the same way that it is for sinful children.
52 Cf. 1:80; 2:40.

reign, when Pontius Pilate was governing Judea,
while Herod was ruling as tetrarch of Galilee, his
brother Philip was ruling as tetrarch of the region of
Ituraea and Trachonitis, and Lysanias was ruling as
tetrarch of Abilene,
2 in the high priesthood of Annas and Caiaphas,
God's Word came to Zechariah's son John in the
desert.
3 And he went into the whole Jordan region,
preaching a baptism of repentance for the forgive-
ness of sins.
4 As it is written in the book of Isaiah the
prophet,

"The voice of someone shouting in the
desert:
'Get the Lord's road ready; make His paths
straight.
5 Every rut must be filled in and every bump
must be flattened,
the crooked places must be straightened,
and the rough places must be smoothed out,
6 and all flesh will see God's salvation.' "

7 This, then, is what he said to the crowds
that came out to be baptized by him, "You brood
of vipers! Who warned you to flee from the com-
ing wrath?
8 Bear fruits that are appropriate to repentance,
and don't begin saying to yourselves, 'We have
Abraham as our father.' Let me tell you that God
can raise up children for Abraham from these
stones.
9 The axe is already laid at the root of the trees;
so then, every tree that doesn't produce good fruit
will be cut down and thrown into the fire."
10 And the crowds asked him, "What, then,
should we do?"

REPENTANCE

FRUIT

CHANGE

8 True repentance leads to a change of life; this is always its fruit.

11 In reply he told them, "Whoever has two coats must share with the one who doesn't have any, and whoever has food must do likewise."
12 Then the tax collectors also came to be baptized, and they said to him, "Teacher, what should we do?"
13 He said to them, "Don't collect any more than you are supposed to."
14 And some soldiers asked him, "And what should we do?" And he told them, "Don't extort money by intimidating or by false accusation, and be satisfied with your pay."

EXPECTATION

15 Now when the people were in a state of expectation and everybody was wondering in his heart about John, whether he might be the Christ,
16 John responded to this by saying, "I am baptizing you with water, but Someone Who is mightier than I is coming, the thong of Whose sandals I am not worthy to untie; He will baptize you with the Holy Spirit and with fire.
17 His winnowing shovel is in His hand, ready to completely clear His threshing floor and to gather the wheat into His barn. But He will burn the chaff with inextinguishable fire."
18 So with many other words John encouraged and announced the good news to the people.

REPROOF

19 But when Herod the tetrarch was convicted by him about Herodias his brother's wife, and about all the evil things that Herod did,

10-14 Here is the fruit of repentance: a desire on the part of those who are inwardly changed to make those outward changes in life that conform to the inner transformation. But N.B., they do not know how to make these changes. They rightly seek John's counsel. Like John, every preacher must know what to say when he is asked about change. John's reply is (1) concrete and specific, (2) contains how-to information, and (3) requires the repentant one to continue in his former activities in a new and different way that honors Christ. Good preaching results in the desire for change.

15 The emotional state of the people was of concern and is noted.

20 he added this to them all and he locked John
up in prison.
21 When all the people were baptized Jesus was
baptized too, and as He was praying the sky opened,
22 and the Holy Spirit came down upon Him in
a bodily form like a dove, and a voice came from
the sky: "You are My dear Son; I am well pleased
with You."
23 Jesus was about thirty years old when He
began His ministry. He was the son (as people
supposed) of Joseph,
the son of Heli,
24 the son of Matthat, the son of Levi, the son of
Melchi, the son of Jannai, the son of Joseph,
25 the son of Mattathias, the son of Amos, the
son of Nahum, the son of Esli, the son of
Naggi,
26 the son of Maath, the son of Mattathias, the
son of Semein, the son of Josech, the son of
Juda,
27 the son of Joanan, the son of Rhesa, the son
of Zerubbabel, the son of Shealtiel, the son of
Neri,
28 the son of Melchi, the son of Addi, the son of
Cosam, the son of Elmandam, the son of Er,
29 the son of Joshua, the son of Eliezer, the son
of Jorim, the son of Matthat, the son of Levi,
30 the son of Simeon, the son of Judah, the son
of Joseph, the son of Jonam, the son of
Eliakim,
31 the son of Melea, the son of Menna, the son
of Mattatha, the son of Nathan, the son of
David,
32 the son of Jesse, the son of Obed, the son of
Boaz, the son of Salmon, the son of Nashon,
33 the son of Amminadab, the son of Admin, the
son of Arni, the son of Hezron, the son of

Perez, the son of Judah,
34 the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor,
35 the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah,
36 the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech,
37 the son of Methusaleh, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan,
38 the son of Enos, the son of Seth, the son of Adam, the son of God.

CHAPTER 4

FILLED WITH SPIRIT

1 Jesus, filled with the Holy Spirit, returned from the Jordan and was led by the Spirit into the desert,

TEMPTATION

2 where for forty days He was tempted by the devil. He didn't eat anything during those days, so when they were over He was hungry.
3 Then the devil said to Him, "If You are God's Son, tell this stone to become bread."

SCRIPTURES

4 But Jesus replied, "It is written that 'people don't live by bread alone.' "
5 Then the devil led Him up and showed Him all the world's kingdoms in a moment of time,
6 and said to Him, "I will give you all this authority and glory; it has been delivered to me, and I can give it to whoever I want.
7 So then, if you will worship me it will all be yours."
8 But Jesus replied, "It is written,
'You must worship the Lord your God and serve only Him.' "

4:1-12 Cf. notes in the parallel account by Matthew.

9 Then he led Him into Jerusalem and set
Him on the highest point of the temple and said to
Him, "If you are God's Son, throw yourself down
from here;
10 it is written,
'He will command His angels to take care
of You,'
11 and,
'They will lift You up by their hands so
that You won't strike Your foot against a
stone.' "
12 And Jesus replied, "It is said, 'You must not
tempt the Lord your God.' "
13 When the devil had ended all his temptations, **TEMPTATION**
he left Him for a time.
14 Then Jesus returned to Galilee by the Spir-
it's power, and reports about Him spread over the
whole countryside.
15 And He taught in their synagogues and every-
body honored Him.
16 Then He went to Nazareth, where He had
been brought up, and, as was His custom, He went
to the synagogue on the Sabbath day.
17 The book by Isaiah the prophet was handed
to Him. He opened the book and found the place
where it was written,
18 "The Lord's Spirit is on Me because He
anointed Me to announce the good news to
the poor.
He has sent Me to preach release to the
captives
and recovery of sight to the blind;
to set free those who are downtrodden,
19 to preach the Lord's year of favor."

13 Note that Satan looks for strategic opportunities for tempting. Christian counselors must warn counselees to be wary of attacks in key periods. Here, the temptation took place (1) at the beginning of Christ's ministry, (2) at a point when His body was in a vulnerable condition.

20 Then He closed the book, returned it to the attendant and sat down. The eyes of everybody in the synagogue were fixed on Him.
21 Then He began to speak to them: "Today this Scripture has been fulfilled in your hearing."
22 And everybody spoke well about Him, and they were surprised at what gracious words came from His mouth. And they said, "Isn't this Joseph's son?"
23 And He said to them, "Doubtless you will quote this proverb: 'Physician, heal yourself; do here in your home town the same things that we have heard you did at Capernaum.' "
24 And He continued, "Let Me assure you that
REJECTION no prophet is accepted in his home town.
25 As a matter of fact, I tell you, there were many widows in Israel in the days of Elijah when the sky was shut up for three and a half years and there was a great famine over the whole land.
26 Elijah wasn't sent to any of them but only to a widow in Zarepta, in the land of Sidon.
27 And there were many lepers in Israel in the time of the prophet Elisha, yet not a single one of them was cleansed, except Naaman the Syrian."
ANGER 28 When they heard this they were all filled with rage
29 and rose up and threw Him out of the city, and led Him to the brow of the hill on which their city was built, in order to throw Him over.
30 But He passed through the midst of them and left.
31 He went down to Capernaum, a city of Galilee. And He taught them every Sabbath.
AUTHORITY 32 They were surprised at His teaching, because

28, 29 Anger leads to drastic action. Here it was aroused by exposing their prejudice and antipathy toward Gentiles. Since sinful men do not like to be exposed for what they are, counselors (at times) will experience similar responses.

what He said had authority.

33 Now in the synagogue was a man who had the spirit of an unclean demon, and he shouted loudly,

DEMON POSSESSION

34 "Ha! What do You want with us, Jesus of Nazareth? Did You come to destroy us? I know You, who you are—the Holy One from God!"

35 But Jesus rebuked him, saying, "Be quiet!—and come out of him." And after the demon had thrown him down in their midst, he left him without hurting him.

36 And everybody was amazed and said to one another, "What sort of word is this? He commands the unclean spirits with authority and power, and they come out!"

AUTHORITY POWER

37 And reports about Him went forth into every place in the surrounding countryside.

38 After Jesus got up and left the synagogue He entered into Simon's house. And Simon's mother-in-law was sick with a high fever, and they asked Him to do something for her.

39 So He stood over her and rebuked the fever, and it left her. Then, at once, she got up and served them.

40 Now as the sun was setting, everybody who had any that were sick with various sorts of diseases brought them to Him, and He laid His hands on each of them and healed them.

41 And demons also came out of many persons, shouting, "You are God's Son!" But He rebuked them and wouldn't let them speak, because they knew He was the Christ.

DEMON POSSESSION

42 And when the day came, He left and went to a lonely place, and the crowds looked for Him

34 The demon shows his fear of Jesus. The three synoptic gospels (Matt., Mark, Luke) relate many instances of demon possession and of Jesus casting out demons. Interestingly, there is no such instance in the Gospel of John.

and they came to the place where He was, and tried to keep Him from leaving them.

PREACHING

43 But He said to them, "I have to announce the good news about God's empire, because I was sent for this reason."

44 And He was preaching in the synagogues of Judea.

CHAPTER 5

1 Now as the crowd pressed upon Him to hear God's Word and He was standing by the lake Gennesaret,

2 He saw two boats lying by the shore of the lake. The fishermen had left them and were washing their nets.

3 So He got into one of the boats, which was Simon's, and asked him to put out a little way from the land. Then He sat down and taught the crowds from the boat.

4 When He had finished speaking He said to Simon, "Put out into the deep and let down your nets for a catch."

5 But Simon replied, "Master, we worked hard all night and didn't take a thing. But if You say so, I'll let down the nets."

6 When they did so, they encircled such a large number of fish that their nets began to tear.

7 So they signaled to their partners in the other boat to come help them, and they came and filled both of the boats to the point of sinking.

8 When Simon Peter saw what had happened, he

REPENTANCE

fell at Jesus' knees and said, "Leave me, Lord; I am a sinful person."

9 He and everybody with him was astonished at the catch of fish they had taken.

8, 9 Recognition of who Christ is brings repentance. That recognition began to come as Jesus demonstrated His messianic power and authority.

10 So too were Zebedee's sons, James and John, who were Simon's partners. Then Jesus said to Simon, "Don't be afraid. From now on you will be catching men alive." **FEAR**

11 Then they brought their boats to the land, left everything and followed Him.

12 While He was in one of the cities, He came upon a man covered with leprosy who, when he saw Jesus, fell on his face and begged Him, "Lord, if You want to, You can cleanse me!"

13 And He stretched out His hand and touched him, saying, "I do want to; be clean!" Instantly the leprosy left him.

14 Then He ordered him to tell nobody about this, but only "go and show yourself to the priest and make the offering for your cleansing that Moses commanded for a testimony to them."

15 But the word about Him spread abroad all the more, and large crowds came to hear Him, and they were healed of their sicknesses.

16 But He withdrew to lonely areas and prayed. **PRAYER**

17 And on one of those days as He was teaching there were Pharisees and teachers of the law sitting by, who had come from every village of Galilee and Judea and Jerusalem, and the Lord's power was present for Him to heal.

18 Then men came carrying a paralytic on a stretcher, and they tried to bring him in and lay him before Him.

19 But when they couldn't find a way because of the crowd, they went up on the roof and let him down on his stretcher through the tiles into the midst of the crowd in front of Jesus.

20 So when He saw their faith, He said, "Man, **FORGIVENESS**

16 One reason why counselees sometimes find prayer and meditation difficult is that they allow interruptions to drive them from their knees. Each man must find his wilderness and slip away to it regularly.

your sins are forgiven you."
21 Then the scribes and Pharisees began to reason, "Who is this person who speaks blasphemies? Who, but God alone, can forgive sins?"
22 But Jesus, knowing how they were reasoning,
HEART responded, "Why are you thinking this way in your hearts?
FORGIVENESS 23 Which is easier—to say, 'Your sins are forgiven,' or to say, 'Rise and walk'?
24 Now, so that you will know that the Son of
AUTHORITY Man has authority on earth to forgive sins," He said to the paralytic, "Get up and pick up your stretcher and go home."
25 And immediately he got up before them, picked up his stretcher and went home, praising God.
26 And everybody was seized with astonishment;
FEAR they praised God, were filled with fear and said, "We have seen bewildering things today."
27 After this He went out and saw a tax collector named Levi sitting at the tax office and said to him, "Follow Me."
28 And he got up and followed Him and left everything behind.
29 Then Levi held a large reception for Him in his house, and there was a large group of tax collectors, and others, reclining at the table.
COMPLAINING 30 But the Pharisees and their scribes complained to His disciples, saying, "Why do you eat and drink with tax collectors and sinners?"
31 Then Jesus replied, "Those who are healthy don't need a doctor; it is those who are sick who do.

31, 32 Of course, the Pharisees were neither well (spiritually) nor righteous, but they *thought* that they were. Christ points out the fact that every counselor must keep in mind—that it is of no use to try to help those who see no need for your help unless/until you can get them to recognize that need (cf. Matt. 9:12, 13).

REPENTANCE

32 I haven't come to call righteous people, but sinners to repentance."

33 Then they said to Him, "John's disciples frequently fast and pray, and the Pharisees' disciples do the same. Yet yours eat and drink."

34 Jesus said to them, "You can't make wedding guests fast while the Bridegroom is with them, can you?

35 The days will come when the Bridegroom is taken from them; they will fast in those days."

36 Then He told them this parable too: "Nobody tears material from a new piece of clothing and sews it as a patch on a piece of old clothing. If he did, he would have torn the new clothing and the patch wouldn't match the old clothing.

37 And nobody puts new wine into old wineskins. If he did, the new wine would burst the wineskins and would come pouring out, and the wineskins would be ruined.

38 Rather, new wine must be put into new wineskins.

39 And nobody, when he has drunk old wine, wants the new. He says, 'The old is better!' "

Chapter 6

1 One Sabbath He was going through some grain fields, and His disciples picked and ate some heads of wheat, rubbing them in their hands.

2 But some of the Pharisees said, "Why are you doing what it isn't lawful to do on the Sabbath?"

3 Jesus responded by asking them, "Haven't you read what David did when he and those who were with him were hungry;

4 how he went into God's house and ate the presentation bread, which it isn't lawful for anybody

but the priests to eat, and he even gave it to his companions?"
5 And He told them, "The Son of Man is Lord of the Sabbath."
6 On another Sabbath He went into the synagogue and taught, and there was a man there with a withered right hand.
7 The scribes and the Pharisees watched Him closely to see if He would heal on the Sabbath, because they wanted to find something about which to accuse Him.
8 But He knew how they reasoned, and He said to the man with the withered hand, "Get up and stand here in the midst of us." So he got up and stood there.
9 And Jesus said to them, "Let Me ask you, 'Is it lawful to do good or evil on the Sabbath, to save life or destroy it?"
10 Then, looking around at them He said to him, "Stretch out your hand." And he did, and his hand was restored.
11 They were mad with rage and spoke to one another about what they might do to Jesus.

PRAYER

12 During these days, He went out into the hills to pray; and He spent the whole night in prayer to God.
13 And when the day came, He called His disciples to Him and chose twelve from among them whom He named apostles:
14 Simon (whom He also named Peter), Andrew (his brother), James, John, Philip, Bartholomew,
15 Matthew, Thomas, James (Alphaeus' son),

12 Not Christ's usual practice; the fact that He spent the entire night in prayer (not two or three nights) is mentioned specifically because of the exceptional nature of the situation. His regular practice was to arise early for prayer. Nothing in Jesus' prayer life encourages ascetic practices which also could through sleep loss lead to perceptual disturbances (hallucinations, etc.).

Simon (who was called the Zealot),
16 Judas (James's son), and Judas Iscariot (who
became His betrayer).

17 And He went down with them and stood
on a level place, and there was a large group of
His disciples and a huge crowd of people from all
over Judea, from Jerusalem and from the coastal
area of Tyre and Sidon,
18 who came to hear Him and to be cured of
their diseases. And those who were tormented by
unclean spirits were healed.
19 And everybody tried to touch Him, since
power went forth from Him and healed them all.

20 Then He lifted up His eyes to His disciples
and said to them,

HAPPINESS

"Happy are you who are poor, because
God's empire is yours.
21 Happy are you who are hungry now, be-
cause you will be satisfied.
Happy are you who weep now, because
you will laugh.
22 Happy are you when people hate you, when
they ostracize you, insult you and de-
spise your name as evil for the Son of
Man's sake.
23 Rejoice in that day and jump for joy. See,
your reward in heaven is great. Their fa-
thers did the same things to the prophets.

REWARD

24 "But woe to you who are rich, because you
have received your comfort.
Woe to you who are already full, because
you will be hungry.
25 Woe to you who laugh now, because you
will mourn and weep.
26 Woe to you when everybody speaks well of
you, because their fathers did the same to
the false prophets.

FALSE PROPHETS

Love/ Enemies
Good/ Hatred
Bless/Curse
Pray/ Mistreat
Give/ Demand
REWARD
Kindness/ Evil
MERCY
JUDGING
FORGIVING
GIVING

27 Rather, I tell you who hear Me, love your
enemies, do good things for those who hate you.
28 Bless those who curse you; pray for those who
speak spitefully to you.
29 To somebody who strikes you on one cheek,
turn the other also; and the one who takes your
coat, don't keep him from taking your tunic too.
30 Give to everybody who asks you for some-
thing; and don't demand that the one who took
your things return them.
31 Whatever you want people to do for you is
exactly what you should do for them.
32 "Now if you love those who love you, what
credit is that to you? Even sinners love those who
love them!
33 And if you do good to those who do good to
you, what credit is that to you? Even sinners do
that.
34 And if you lend to those from whom you ex-
pect to receive, what credit is that to you? Even sin-
ners lend when they expect to get an equal amount
in return.
35 But you must love your enemies, do good to
them, and lend without giving up; your reward
will be great and you will be sons of the Most
High, since He is kind to the ungrateful and evil.
36 Be merciful as your Father is merciful.
37 "Don't judge and you won't be judged;
don't condemn and you won't be condemned; for-
give and you will be forgiven.
38 Give, and it will be given to you—a generous
amount, pressed down, shaken together and run-
ning over, will be poured into your lap. The meas-

27-37 Cf. Rom. 12:14-21, where Paul further develops these teachings (cf. also Matt. 5:39-48).
35 N.B. the phrase "without giving up." The tendency of counselees is to give up if early efforts are not met with satisfying responses.
37 Judgment of actions is not condemned but judgment of motives.

ure you use will be used in returning to you."

39 He also told them a parable: "Can a blind man guide a blind man? Won't they both fall into the ditch?

DISCIPLESHIP EXAMPLE

40 A disciple isn't above his teacher; but everybody who has been thoroughly trained will be like his teacher.

Splinter/ Board

41 "Why do you see the splinter in your brother's eye but refuse to take notice of the board in your own eye?

42 How can you say to your brother, 'Brother, let me remove the splinter from your eye,' when you don't even see the board in your own eye? You hypocrite! First, remove the board from your eye, and then you will be able to see clearly to remove the splinter from your brother's eye.

FRUIT

43 "The fact is that a good tree doesn't produce bad fruit; and it is also true that a bad tree doesn't produce good fruit.

CONSISTENCY

44 Each tree is known by its own kind of fruit: people don't gather figs from thorn bushes, nor do they pick grapes from briar bushes.

45 A good person from the good treasure that is in his heart brings forth good things, and an evil person from his evil treasure brings forth evil. This is true because a person's mouth speaks from the abundance of his heart.

HEART

46 "And, why do you call Me 'Lord, Lord,' and not do what I say?

Say/Do

HEARING and DOING

47 Let Me show you what everybody who comes to Me and listens to My words and does them is like.

48 He is like a man building a house who dug deep and laid the foundation on the rock, and when a flood came the river dashed against that

40 N.B., not merely *think* like his teacher, but *be* like his teacher.

47 Lives are ruined by (1) failure to listen to Christ, (2) failure to do what He commands, or (3) both.

house, but it couldn't shake it, because it was so well built.
49 But the one who hears and doesn't do them is like a man who built a house on the ground without a foundation, against which the river dashed, and it immediately collapsed and it was totally ruined."

CHAPTER 7

1 When He had finished delivering all of His sayings in the hearing of the people, He went into Capernaum.
2 Now there was a slave of a centurion, who was dear to him, who was sick and about to die.
3 So when he heard about Jesus, he sent some Jewish elders to Him to ask Him to come and heal his slave.
4 When they came to Jesus, they urged Him earnestly, saying, "He deserves to have you grant this request,
5 because he loves our nation and he built our synagogue for us."
6 So Jesus went with them. When He was not far from the house, the centurion sent friends who said to Him, "Don't put Yourself to such trouble; I don't deserve to have You come under my roof.
7 That's why I didn't count myself worthy to come to You. Instead, just speak the word and let my servant be healed.
8 I am also a man under authority who has soldiers under me. So I tell this one, 'Go,' and he goes, and that one, 'Come,' and he comes, and to my slave, 'Do this,' and he does it."
9 When Jesus heard these words He was amazed at him, and He turned and said to the crowd that was following Him, "I tell you I haven't found

such faith in all of Israel."
10 And when those who had been sent returned to the house, they found the slave well.

11 Shortly afterward, He went to a city called Nain, and His disciples and a large crowd accompanied Him.
12 As He came close to the city gate, He saw a dead man being carried out for burial. He was the only child of his mother, who was a widow, and a large crowd from the city was with her.
13 When He saw her, the Lord was moved with compassion for her and said to her, "Don't cry." **COMPASSION**
14 He approached the coffin and touched it, and the pallbearers stood still. Then He said, "Young man, I tell you, get up!"
15 And the dead man sat up and began to speak. Then He gave him to his mother.
16 And they were all seized with fear and praised God, saying, "A great prophet has been raised up among us! God has shown concern for His people!" **FEAR**
17 And this word about Him spread all over Judea and the surrounding countryside.

18 And John's disciples reported to him about all these things. So John called two of his disciples
19 and sent them to the Lord, saying, "Are you the Coming One, or should we expect another?"
20 When these men came to Him, they said, "John the Baptist sent us to you to ask, 'Are you the Coming One, or should we expect another?' "
21 At that very time He healed many of diseases, plagues and evil spirits, and He helped many blind people to see.
22 So in answer He said to them, "Go tell John what you saw and heard: blind people see again, lame people walk, lepers are being cleansed, deaf

persons hear, dead persons are raised, poor people have the good news announced to them.
23 So, happy is the person who doesn't turn away from Me."

24 And as John's messengers went away, He began to speak to the crowds about John: "What did you go out into the desert to see—a reed that was shaking in the wind?
25 No? What then did you go out to see—a man dressed in soft clothing? Listen, those who have beautifully styled clothes and live in luxury are in royal palaces.
26 Well then, what did you go out to see—a prophet? Right! But, I tell you, he was more than a prophet!
27 He is the one about whom it is written,

'See, I send My messenger before Your face who will get Your road ready for You.'

28 I tell you among those born of women, nobody is greater than John; yet he who is least in God's empire is greater than he."

REPENTANCE

29 All the people, when they heard Him—even the tax collectors—acknowledged that God is right by being baptized by John,

REJECTION

30 but the Pharisees and the lawyers rejected God's counsel about themselves by not being baptized by him.

31 "To what then shall I compare the people of this generation? What are they like?
32 They are like children sitting in a marketplace and calling to one another, who say, 'We piped for you, but you didn't dance; we sang funeral dirges, but you didn't cry.'
33 I say this because John the Baptist came

29, 30 Cf. 5:31, 32. The Pharisees rejected John (and later rejected Jesus) because they saw no need for repentance and change.
33, 34 John and Jesus each came with a distinct approach.

without eating bread or drinking wine, and you say, 'He has a demon.'
34 The Son of Man has come both eating and drinking, and you say, 'See, the man is a glutton and a drunkard, a friend of tax collectors and sinners.'
35 But wisdom is shown to be right by all her children."

36 One of the Pharisees asked Him to eat with him, so He went into the Pharisee's house and reclined at the table.
37 And a woman, whose sinful life was known to the city, learned that He was dining in the Pharisee's house, and she brought an alabaster box of perfume.
38 She stood behind His feet, crying, and began to wet His feet with her tears. So she wiped them with her hair and tenderly kissed His feet and anointed them with the perfume.

39 Now when the Pharisee who had invited Him saw it, he said to himself, "If this man were a prophet he would have known who and what this woman who is touching him is—he would have known that she's a sinner."
40 But Jesus said to him in response, "Simon, I have something to say to you." He said, "Say it, teacher."
41 "A certain creditor had two debtors. One owed five hundred denarii and the other fifty.
42 Since neither of them had anything with which to repay him, he freely forgave both. Now, which one of them will love him more?"

FORGIVENESS

LOVE

43 Simon replied, "I suppose the one to whom he forgave the most." And He said to him, "You chose the right one."
44 Then He turned toward the woman and said to Simon, "Do you see this woman? I came into

your house, but you didn't offer Me water for My feet. But this woman has wet My feet with her tears and wiped them with her hair.
45 You didn't greet Me with a kiss, but this woman from the time I came in hasn't stopped kissing My feet.
46 You didn't anoint My head with oil, but this woman anointed My feet with perfume.

FORGIVENESS and LOVE

47 I tell you, then, her sins—which are many—have been forgiven her because she loved much. But the one to whom little has been forgiven loves little."
48 Then He said to her, "Your sins have been forgiven you."
49 And those who were reclining at the table with Him began to say among themselves, "Who is this who even forgives sins?"
50 Then He said to the woman, "Your faith has saved you; go in peace."

Chapter 8

1 Afterwards, He traveled through cities and villages, preaching and announcing the good news about God's empire. And the Twelve went with Him,
2 as well as some women who had been healed of evil spirits and diseases: Mary, called Magdalene, from whom seven demons had gone out,
3 Joanna, the wife of Chuza, Herod's steward, Susanna and many others, who helped support them[1] from their own resources.
4 As a large crowd was gathering and people

47 Again, the Pharisee failed to recognize his great need for forgiveness (cf. 5:31, 32; 7:29, 30).

[1] Some MSS read, *Him*.

from city after city were coming to Him, He told a parable:

5 "A sower went out to sow his seed. Now as he sowed it some fell along the road and was stepped on and the birds of the sky ate it.
6 And some fell on rock and sprouted and dried up because it didn't have any moisture.
7 And some fell among thorns that grew up with it and choked it.
8 And some fell on good soil and grew up and produced fruit a hundred times over." After saying this He called out, "Whoever has ears to hear, let him listen."

9 Then His disciples asked Him what this parable meant.
10 So He said, "To you has been granted knowledge of the secrets of God's empire, but to the rest I speak in parables, so that 'though they see, they won't see, and though they hear, they won't understand.'
11 This is what the parable means: The seed is God's word.
12 Those beside the road are those who hear, but then the devil comes and takes the word from their hearts, so that they won't believe and be saved.
13 Those that are on rock are those who hear and receive the word with joy, but they don't take root. They believe for a while, but during time of trial they fall away.
14 Those that fell among thorns are those who hear, but as they go on are choked by the worries and riches and pleasures of life and their fruit doesn't mature.
15 And those on good soil are those who, when they hear the word, hold on to it with a worthy and good heart and persevere until they produce fruit.
16 "Nobody, when he lights a lamp, covers it

WORRY
RICHES
PLEASURES

HEART
PERSEVERANCE
FRUIT

with a container or puts it under a bed. Rather, he puts it on a lampstand, so that those who come in can see the light.

17 I say this because there is nothing hidden that won't be uncovered, and nothing secret that won't be known or made apparent.

LISTENING Has/Given Has not/ Taken

18 So then, be careful how you listen. Whoever has will be given more; whoever doesn't have will have even what he seems to have taken away from him."

19 Then His mother and His brothers came to Him, but they couldn't get to Him through the crowd.

20 So they told Him, "Your mother and your brothers are standing outside and want to see you."

HEARING and DOING

21 But in reply He said, "My mother and My brothers are those who hear God's word and do it."

22 One day He got into a boat with His disciples and He said to them, "Let's go over to the other side of the lake." So they put out into the lake.

23 As they sailed He fell asleep. And a storm blew up on the lake, and the boat began taking water and they were in danger.

24 So they went to Him, awakened Him and said, "Master, we're going to die!" But He awakened, rebuked the wind and the rough water, and they stopped raging and there was a calm.

FEAR

25 Then He said to them, "Where is your faith?" But they were afraid and amazed and said to one another, "Who, then, is this man that commands even the winds and the water, and they obey Him?"

26 Then they sailed down to the country of

17 A verse counselors will find useful to press upon counselees who are (1) uncommunicative, (2) inconsistent, and (3) especially those who hide their faith.

the Gerasenes, that is opposite Galilee.
27 As He stepped out on the shore He was met by a demoniac from the city, who for a long while hadn't worn clothes, and lived among the tombs rather than in a house.
28 When he saw Jesus, he shouted out, fell down before Him and said in a loud voice, "What do you want with me, Jesus, Son of the Most High God? I beg you, don't torture me!"
29 (He said this because He had ordered the unclean spirit to come out of the man. Often he had seized him, and though he was bound with chains and shackles and put under guard, he tore the chains apart and was driven into lonely places by the demon.)
30 Jesus then asked him, "What is your name?" And he said, "Legion" (because many demons had entered into him).
31 Then they begged Him that He wouldn't order them to go away into the abyss.
32 There was a large herd of pigs feeding on the mountain, so they begged Him that He would let them enter into them, and He agreed.
33 The demons left the man and entered into the pigs, and the herd rushed down over the cliff into the lake and was drowned.
34 And when the herdsmen saw what had happened, they fled and reported it in the city and in the farms.
35 So people came out to see what had happened, and they came to Jesus and found the man from whom the demons had departed sitting at Jesus' feet, clothed and in full possession of his senses. And they were afraid.
36 Then those who had seen it reported how the

DEMON POSSESSION

MADNESS

31 N.B., the demons fear Christ (cf. vs. 28).
35 Demon possession, in this instance, caused madness.

demoniac was healed.
37 So the entire group of people from the country of the Gerasenes asked Him to leave them, because they were in the grip of great fear. So He got back into the boat and returned.
38 And the man from whom the demons had departed begged Him to let him stay with Him, but He sent him away, saying,
39 "Return to your house and tell what God has done for you." So he went throughout the whole city, preaching what Jesus had done for him.
40 Now when Jesus returned, the crowd welcomed Him, since they were all expecting Him.
41 Then a man named Jairus, who was a synagogue ruler, came and fell at Jesus' feet and begged Him to come into his house,
42 because he had an only daughter about twelve years old who was dying.

As He went, the crowds were pressing against Him.
43 And a woman who had suffered from bleeding for twelve years and couldn't be healed by anybody
44 came up behind and touched the fringe of His clothing, and instantly the bleeding stopped.
45 And Jesus said, "Who is that touching Me?" When everybody denied that he did it, Peter said, "Master, the crowds are pressing you all around and shoving you."
46 But Jesus said, "Somebody touched Me; I sensed the power leaving Me."
47 When the woman saw that she couldn't hide, she came trembling and fell down before Him and declared in front of everybody the reason why she touched Him and how she was cured instantly.
48 Then He said to her, "Daughter, your faith has healed you. Go in peace."

FEAR

49 While He was still speaking, someone came from the synagogue ruler's house and said, "Your daughter has died; don't trouble the teacher any longer."
50 But when Jesus heard this, He answered him, "Don't be afraid; only believe, and she will be healed." **FEAR FAITH**
51 So when He went into the house, He wouldn't let anybody go in with Him except Peter, John, James and the girl's father and mother.
52 And they were all weeping and wailing over her. But He said, "Don't cry. She isn't dead; she's asleep." **GRIEF**
53 So they ridiculed Him, knowing that she had died.
54 But He took her by the hand and called her, saying, "Little girl, get up."
55 And her spirit returned and she got up right away, and He ordered that she be given something to eat.
56 And her parents were amazed, but He instructed them to tell nobody what had happened.

Chapter 9

1 And He called the Twelve together and gave them power and authority over all the demons and to heal sickness.
2 Then He sent them to preach God's empire and to heal.
3 And He said to them, "Don't take anything for the road, not a staff, a wallet, bread, or money, and don't take a second change of clothing.
4 And when you enter a house, stay there until you leave the city.
5 Wherever they don't receive you, when you

52, 53, 56 Change of emotions noted.

leave the city shake the dust off your feet as a testimony against them."
6 So they departed and went throughout the villages, announcing the good news and healing everywhere.

7 Now Herod the tetrarch heard about everything that was happening and was confused, because some said that John was raised from the dead;
8 some said that Elijah had appeared, and others that one of the ancient prophets had risen.
9 But Herod said, "I beheaded John; who is this about whom I am hearing such things?" And he tried to see Him.

10 When they returned, the apostles related to Him what they did. And He took them and departed privately to a city called Bethsaida.
11 But the crowds knew it and followed Him. He welcomed them and spoke to them about God's empire, and He cured those who needed to be healed.
12 As the daylight began to disappear the Twelve went to Him and said, "Dismiss the crowd, so that they can go to the villages and farms around to find places to stay and eat; the spot where we are is a desert."
13 He said to them, "You give them something to eat." But they said, "We don't have anything but five pieces of bread and two fish, unless you want us to go and buy food for all these people."
14 (The men numbered about five thousand.) Then He said to His disciples, "Have them sit down in groups of about fifty each."
15 They did so and had everybody sit down.
16 Then He took the five pieces of bread and two fish, looked up into the sky, blessed them, broke them and gave them to the disciples to set before the crowd.

17 So they ate and all were satisfied. And they took up twelve baskets of leftovers.

ABUNDANCE

18 As He was praying alone the disciples were with Him and He asked them, saying, "Who do the crowds say I am?"

19 And they said in response, "John the Baptist; but others, Elijah; and others that one of the ancient prophets has risen."

20 And He said to them, "Who do you say I am?" Peter, answering, said, "God's Christ."

21 But He warned them and ordered them to tell this to nobody.

22 And He added, "The Son of Man must suffer much and be rejected by the elders and chief priests and scribes and be killed, and be resurrected the third day."

23 Then He said to all of them, "If anybody wants to come after Me, he must deny himself and take up his cross daily and follow Me.

Deny and die/Follow DISCIPLESHIP

24 This is true because whoever wants to save his life will lose it, and whoever loses his life for My sake will save it.

Save/Lose Lose/Save

25 What does it profit a person if he gains the whole world and loses or forfeits himself?

26 Whoever is ashamed of Me and My words, of him the Son of Man will be ashamed when He comes with His glory and with the glory of the Father and of the holy angels.

27 I tell you the truth when I say that there are some standing here who won't taste death until they see God's empire."

28 Now about eight days after these teachings, He took with Him Peter, John and James and went up on a mountain to pray.

23 Discipleship means (1) negatively, denying (lit., saying no to one's self) and putting to death on the cross one's sinful desires and (2) positively, following Jesus Christ (cf. Rom. 8:13).

29 As He prayed, the appearance of His face changed and His clothing became gleaming white.
30 Two men—Moses and Elijah—appeared in glory and talked with Him,
31 speaking about the exodus that He was going to bring about in Jerusalem.
32 Peter and those with him had become very drowsy, but they became wide awake when they saw His glory and the two men who stood with Him.
33 And as they were leaving Him, Peter said, "Master, it is wonderful for us to be here. Let's make three tents, one for You, one for Moses and one for Elijah." (He didn't really know what to say.)

FEAR

34 As he spoke these words a cloud came and overshadowed them, and they were afraid as they entered the cloud.
35 Then a voice spoke from the cloud, saying, "This is My Son Whom I have chosen; listen to Him."
36 And when the voice had spoken, they found that Jesus was alone. But they kept quiet and didn't report anything that they saw.
37 The next day, when they came down from the mountain, a large crowd met Him.
38 A man from the crowd shouted, saying, "Teacher, I beg you to look at my son; he is my only child.

DEMON POSSESSION

39 A spirit seizes him and suddenly he yells and it throws him down, foaming at the mouth. It hardly ever leaves him, and is bruising his body.
40 I asked your disciples to cast it out, but they couldn't."
41 Then Jesus answered and said, "You unbe-

40, 41 Cf. 9:1. Often counselees, because of lack of faith, also fail to avail themselves of Christ's power and authority in serving Him.

lieving and twisted generation! How long must I be with you and put up with you?"
42 As the boy was coming the demon threw him down and convulsed him. But Jesus rebuked the unclean spirit, healed the boy, and restored him to his father.
43 And everybody was astonished at God's majesty.

Now while they were all marveling at everything He did, He said to His disciples,
44 "Let these teachings sink into your ears. The Son of Man is about to be betrayed into the hands of men."
45 But they didn't understand this statement; it was hidden from them so that they couldn't perceive what He meant. But they were afraid to ask Him about the statement.

PRIDE SELFISHNESS

46 Then an argument arose among them about who was the greatest.
47 So when Jesus knew what they were debating in their hearts, He took a child, stood him beside Himself

HEART

48 and said to them, "Whoever receives this child in My name receives Me, and whoever receives Me receives the One Who sent Me. The one who is least among you is great."
49 Then John said, "Master, we saw somebody casting out demons in Your name and we stopped him because he doesn't follow along with us."
50 Jesus said to him, "Don't stop him. Whoever is not against you is for you."

DETERMINATION

51 As it grew near to the time of His ascension, He set His face to go to Jerusalem.

51 Like Christ facing the cross, a resolute determination is required to meet serious trials. If it was necessary for Him to prepare and to set Himself for this ordeal, how much more so for us and for our counselees (cf. vs. 62).

52 So He sent messengers before Him. And they went into a Samaritan village to get things ready for Him,

REJECTION

53 but the villagers wouldn't receive Him because He was heading for Jerusalem.

54 When His disciples James and John saw this, they said, "Lord, do you want us to command fire to fall from heaven and destroy them?"

REBUKE

55 But He turned and rebuked them.[1]

56 Then they went to another village.

DISCIPLESHIP

57 And as they were going along the road, somebody said to Him, "I will follow you wherever you go."

58 So Jesus said to him, "Foxes have holes and birds of the sky have nests, but the Son of Man doesn't have a place to lay His head."

59 Then He said to another, "Follow Me." But he said, "Let me first go bury my father."

60 But He replied, "Let the dead bury their own dead. You go and announce God's empire."

61 Then another said, "I will follow you, Lord, but first let me go say good-bye to my family."

62 Jesus said to him, "Anybody who puts his hand on the plow and looks back isn't fit for God's empire."

Chapter 10

1 After this the Lord appointed seventy[2] others and sent them out ahead of Him by twos into every city and place where He was about to go.

55 The necessity for rebuke occurs (Titus 1:13).

62 Cf. vs. 51, where Jesus Himself looked resolutely ahead. Counselees' problems often stem from this sin of turning back.

[1] Some MSS add, *And He said, "You don't know the kind of Spirit you have; the Son of Man didn't come to destroy men's lives, but to save them."*

[2] Some MSS read, *seventy-two.*

2 He said to them, "Indeed, the harvest is great
but the workers are few. So ask the Lord of the
harvest to send out workers into His harvest.
3 Go. Take note of this: I send you as lambs
into the midst of wolves.
4 Don't take a wallet or bag or sandals and don't
get into conversations along the road.
5 Whatever house you enter, first say, 'Peace on **PEACE**
this house.'
6 And if a son of peace lives there, your peace
will rest on it. Otherwise it will return to you.
7 Also, stay in the same house, eating and drink- **PAY**
ing whatever they provide; the worker is worthy of
his pay. Don't move around from house to house.
8 And whenever you are welcomed by a city that
you enter, eat what is set before you.
9 Heal the sick in it and tell them, 'God's empire
has drawn near to you.'
10 And whenever you are not welcomed by a
city that you enter, go out into its streets and say,
11 'Even the dust of your city that sticks to our
feet we wipe off before you. Nevertheless, know
this—God's empire has drawn near.'
12 I tell you that on that day it will be more tol-
erable for Sodom than for that city!
13 "Woe to you, Chorazin! Woe to you, Beth-
saida! If the powerful works that took place in
you had taken place in Tyre and Sidon long ago,
they would have repented sitting in sackcloth and
ashes.
14 Still it will be more tolerable for Tyre and Si-
don in the judgment than for you.
15 And you, Capernaum; will you be lifted up
to the sky? No, you will go down to Hades!
16 "Whoever hears you hears Me, and who- **AUTHORITY**

16 The authority of God is the same whether exercised by God, by Jesus, or by His messengers.

REJECTION

ever rejects you rejects Me. And whoever rejects Me rejects the One Who sent Me."

DEMONS

17 The seventy returned with joy, saying, "Lord, even the demons submit to us in Your name."

SATAN

18 He said to them, "I saw Satan fall like lightning from the sky.

AUTHORITY

19 See, I have given you authority to step on snakes and scorpions, and over all the enemy's power; nothing at all shall hurt you.

20 However, don't rejoice that the spirits submit to you; rather, rejoice that your names have been enrolled in the heavens."

21 In that same hour He exulted by the Holy Spirit and said, "Father, Lord of heaven and earth, I praise You because You hid these things from the wise and intelligent and revealed them to babies. Yes, Father, that is what You were pleased to do.

22 Everything has been handed over to Me by My Father, but nobody knows Who the Son is except the Father or Who the Father is except the Son and any to whom the Son wants to reveal Him."

23 Then He turned to His disciples and said privately, "Happy are the eyes that see what you see!

24 I tell you, many prophets and kings wanted to see what you see, but didn't, and wanted to hear what you hear, but didn't."

25 It happened that a certain lawyer stood up and tested Him, saying, "Teacher, what must I do to inherit eternal life?"

26 He replied, "What is written in the law? How do you read it?"

LOVE

27 And he responded, "You must love the Lord

17-20 Demons are powerless when confronted by Christ or those using His authority.

your God with your whole heart, with your whole soul, with your whole ability and with your whole mind, and your neighbor as yourself."

28 Then He said to him, "You have answered correctly. Do this, and you will live."

LOVE AS DOING

29 But because he wanted to justify himself, he said to Jesus, "And who is my neighbor?"

LOVE FOR NEIGHBOR

30 Jesus took up this question and answered: "A certain man was going down from Jerusalem to Jericho and ran into robbers who stripped and beat him and left him half dead.

31 And a priest who happened to be going down that road saw him and passed by on the other side.

32 So too a Levite, when he came upon the place, saw him and passed by on the other side.

33 But a certain Samaritan, as he traveled, came upon him, and was filled with pity when he saw him.

COMPASSION

34 So he went over to him, bound up his wounds and poured oil and wine on them. Then he put him on his own donkey, took him to the inn and cared for him.

35 The next day, he took out two denarii and gave them to the innkeeper and said, 'Take care of him. And whatever more you spend, I'll repay you when I return.'

36 Which one of these three do you think became the neighbor to the man who ran into the robbers?"

LOVE FOR NEIGHBOR

37 He said, "The one who showed mercy to him."

LOVE AS DOING

Then Jesus told him, "You go do the same thing yourself."

38 As they went along, they entered a village,

29, 30 At times counselors must take up questions asked for the same reason.

36, 37 N.B. who makes another his neighbor. Love is giving.

and a woman named Martha welcomed Him into her house.
39 And she had a sister named Mary, who sat at the Lord's feet and listened to His word.
40 But Martha was distracted by all the work she was involved in doing, so she went to Him and said, "Lord, don't you care that my sister has left me to do all the work by myself? Tell her to help me."
41 But the Lord replied, "Martha, Martha, you're
WORRY worried and upset about many things,
NEED 42 but there is only one[1] real need—Mary has selected the best portion, one that won't be taken away from her."

Chapter 11

1 And it happened that He was in a certain
PRAYER place praying, and when He finished one of His disciples said to Him, "Lord, teach us to pray as John taught his disciples."
2 So He said to them, "When you pray, say,
'Father, may Your name be held holy,
May Your empire come.
3 Give us each day our daily bread,
FORGIVENESS 4 Forgive us our sins, because we ourselves forgive all our debtors;
TEMPTATION And don't lead us into testing.' "
5 Then He said to them, "Suppose one of you has a friend and goes to him at midnight and says to him: 'Friend, lend me three pieces of bread
6 because a friend of mine who is traveling has come to stay with me, and I don't have anything to feed him.'
7 And from within, he answers and says, 'Don't

[1] Some MSS read, *but there are only a few real needs.*

bother me. I've locked the door, and my children are in bed with me. I can't get up and give you anything.'
8 I tell you, even if he won't get up and give it to him because he is his friend, yet because of his persistence, he will get up and give him whatever he needs.
9 So I tell you, ask, and it will be given to you. Seek, and you will find. Knock, and it will be opened to you.
10 Everybody who asks receives, everybody who seeks finds, and to everybody who knocks it will be opened.
11 "Fathers, suppose one of your sons asks for a fish; you wouldn't give him a snake instead, would you?
12 Or if he asked for an egg, will you give him a scorpion?
13 So then, if you who are evil know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask Him?"
14 He was casting out a demon that caused dumbness. When the demon left, the dumb man spoke and the crowds were amazed.
15 But some of them said, "He casts out demons by Beelzebub, the chief of the demons."
16 Others tested Him, asking Him for a sign from the sky.
17 But He knew their thoughts and said to them, "Every empire that is divided against itself will be devastated and a house that is against itself falls.
18 So then, if Satan also is divided against himself, how will his empire stand? I say this be-

PRAYER

HOLY SPIRIT

DEMON POSSESSION

SATAN

13 We do not always get what specifically we ask for in prayer, but we do receive far more: the Holy Spirit, the One Who helps us to pray as we ought, the One Who empowers us to do what is necessary to act in accordance with our prayers, and the One in Whom are all of the resources of God.

cause you are saying that I cast out demons by Beelzebub.
19 But if I cast out demons by Beelzebub, by whom do your sons cast them out? So then, they will be your judges.
20 But if I cast out demons by God's finger, then God's empire has come upon you.
21 "When a well-armed strong man guards his own courtyard, his possessions are safe.
22 But when a stronger man attacks and overcomes him, he takes the armor on which he relied and divides the spoils.
23 Whoever isn't with Me is against Me, and whoever doesn't gather with Me scatters.
24 "When the unclean spirit leaves a person, he goes through dry areas, looking for a resting place. But when he doesn't find any he says, 'I'm going back to my house that I left.'
25 When he gets there he finds it swept and tidy.
26 Then he goes and gets seven other spirits more wicked than himself, and they go in and live there and the last state of that man is worse than the first."
27 As He said this, a certain woman in the crowd raised her voice and said to Him, "Happy is the womb that bore You and the breasts that You sucked."
28 But He said, "Rather, happy are those who hear God's word and keep it."

SIGNS

29 As the crowds pressed upon Him, He began to say, "This generation is an evil generation. It seeks a sign. But no sign will be given to it ex-

20-23 This is the purpose and meaning of the rash of demonic attacks and Christ's work in casting out demons. Jesus had come bringing the N.T. kingdom as Daniel had predicted (Dan. 7:9-14). He was triumphing over Satan (the "strong man" of vs. 21) and taking captive those who had been in Satan's power (cf. Heb. 2:14, 15). Cf. 9:50.

cept the sign of Jonah.
30 As Jonah became a sign to the Ninevites, so too will the Son of Man be to this generation.
31 The Queen of the South will be raised up in the judgment with the men of this generation and will condemn them because she came from the ends of the earth to hear Solomon's wisdom; but listen, Someone greater than Solomon is here.
32 The men of Nineveh will rise up in the judgment with this generation and will condemn it because they repented at Jonah's preaching; but listen, Someone greater than Jonah is here.

LIGHT

33 "Nobody, after lighting a lamp, hides it or puts it under a bushel basket, but rather on a lampstand, so that those who come in may see the light.
34 The lamp of the body is your eye. When your eye is healthy your whole body is full of light; when it is unhealthy your body also is dark.
35 So see to it that the light in you isn't darkness.
36 Therefore, if your whole body is light, and has no dark part, it will be thoroughly lighted as when a lamp's light shines on you."

HYPOCRISY

37 As He spoke, a Pharisee asked Him to eat with him, so He went into his house and reclined at the table.
38 The Pharisee was astonished to see that He didn't wash first before dinner.
39 Then the Lord said to him, "Now, you Pharisees clean the outside of the cup and dish, but inside you are full of robbery and wickedness.
40 Fools! Didn't He Who made the outside also make the inside?
41 However, give as charity those things that are

34-36 Since the eye takes in the world, counselees must be careful that what they take in through it is good (light), not evil (darkness). There is a play on the word *light*, which is used in both its normal and its metaphorical sense ("righteousness").

within and everything will be clean to you.

42 "But woe to you Pharisees, because you
tithe mint and rue and all sorts of herbs, but pass
over justice and the love of God. These you should
have done without passing over the others.
43 Woe to you Pharisees because you love the
chief seat in the synagogues and greetings in the
marketplaces.
44 Woe to you because you are like unnoticed
graves that people walk on without realizing it."
45 One of the teachers of the law answered
and said, "Teacher, when you say this you insult us
too."
46 Then He said, "Woe to you teachers of the law
too, because you load people with burdens that
are difficult to carry, but you yourselves won't lift
a finger to help them with their burdens.
47 Woe to you because you build tombs for the
prophets that your fathers killed.
48 So then, you are witnesses that you approve
of your fathers' deeds; they killed them and you
build them tombs.
49 So then, God's Wisdom said, 'I will send
prophets and apostles to them, and they will kill
and persecute some of them,'
50 that this generation may be held responsible
for the blood of all the prophets, shed from the
foundation of the world,
51 from the blood of Abel to the blood of Zecha-
riah, who was destroyed between the altar and the
house. Yes, I tell you, this generation will be held
responsible for it.
52 Woe to you teachers of the law because you
have taken away the key to the house of knowl-

42 Cf. Matt. 23:23.

46 Counselors who are good at problem analysis but refuse to offer God's solutions fall under similar condemnation.

edge. You didn't go in yourselves, and you have hindered those who were entering."

53 When He left there the scribes' and the Pharisees' resentment toward Him grew fierce, and they began to draw Him out on a number of issues, 54 watching carefully to see if they could catch Him in something spoken from His lips.

RESENTMENT

CHAPTER 12

1 Meanwhile, as a crowd of so many thousands gathered that they were stepping on one another, He began to speak to His disciples first: "Be on your guard against the leaven of the Pharisees, which is hypocrisy.

HYPOCRISY

2 Nothing is covered that won't be uncovered or hidden that won't be known.

3 So whatever you have said in darkness will be heard in the light, and what you have whispered in private rooms will be proclaimed on the rooftops.

4 "And I tell you, My friends, don't fear those who can kill the body but after that have nothing more that they can do.

FEAR OF MAN

5 But I'll show you Whom you should fear—fear Him Who, after killing, has authority to cast into Gehenna. Yes, I tell you, fear Him!

FEAR OF GOD

6 Aren't five sparrows sold for two pennies? Yet not one of them is forgotten by God.

7 Actually, even the hairs on your head are all numbered. Don't be afraid; you are worth more than many sparrows.

8 "Now I tell you, everybody who confesses

1 The warning is pertinent; hypocrisy spreads and soon permeates the whole of a group (a church, a Christian organization, a home). Where you find long-standing hypocrisy in one member of a group, therefore, look for it in others.

4, 5 Fear of God is the one fear that dispels all others. This verse can be used effectively to help counselees set proper priorities.

Me before people, the Son of Man also will confess before God's angels;
9 and everybody who denies Me before people will be denied before God's angels.
10 And everybody who says a word against the Son of Man will be forgiven, but whoever blasphemes against the Holy Spirit won't be forgiven.

UNPARDONABLE SIN

WORRY

HOLY SPIRIT

11 "Now, when they bring you before synagogues and rulers and authorities, don't worry about what you will say in defense or how to do so,
12 because the Holy Spirit will teach you in that very hour what you ought to say."

13 Someone from the crowd said to Him, "Teacher, tell my brother to divide our inheritance with me."
14 But He said to him, "Man, who appointed Me judge or divider over you?"

GREED

15 Then He said to them, "See to it that you be on guard against every kind of greed; a person's life isn't made up of the abundance of his possessions."

16 And He told them a parable, saying, "A certain rich man's land yielded a good crop.
17 So he thought to himself, 'What shall I do? I don't have any place to store my crops.'
18 Then he thought, 'This is what I'll do—I'll pull down my barns and build bigger ones, and I'll store all my wheat and goods there.
19 Then I'll say to myself, "You have many goods stored up for many years; take it easy, eat, drink and be merry." '

Barns/Soul Riches for self/ For God

20 But God said to him, 'You fool! This very night your life will be demanded of you. Then who will get what you have stored up?'
21 So it will be for anybody who lays up treasure

10 The unpardonable sin is attributing the work of the Holy Spirit to the devil (cf. 11:14-23; Matt. 12:23-32; Mark 3:22-30, esp. vs. 30).

for himself but isn't rich in relation to God."

22 Then He said to His disciples, "I tell you, therefore, don't worry about your life—what you are going to eat; nor about the body—what you are going to put on.

23 Life is more than food and the body is more than clothing.

24 Consider the ravens that neither sow nor reap, that have neither storehouse nor barn, but God feeds them. You are worth a great deal more than birds!

25 "Which of you by worrying can add one moment to his life?

26 So then, if you can't do a small thing like that, why are you worrying about other things?

27 Consider the lilies; they neither spin nor weave, but I tell you Solomon in all his glory wasn't arrayed like one of them.

28 Now, if God so clothes the grass of the field that is alive today but tomorrow is thrown into an oven, how much more will He clothe you, men of little faith?

29 And don't be intent on what you will eat and what you will drink; don't worry about these things.

30 These are the things that all the Gentiles diligently seek. But your Father knows that you need them.

31 Rather, be intent on His empire, and these things will be yours as well.

32 "Don't fear, little flock, your Father is pleased to give you the empire.

33 Sell your possessions and give to charity. Make yourselves purses that won't grow old, and amass a treasure in the heavens that won't be depleted, where a thief won't come near and that a moth won't destroy.

WORRY

PRIORITIES

FEAR

25, 26 Worry is unproductive. Cf. Matt. 6.

HEART

34 Where your treasure is, there your heart will
be too.
35 "Keep yourselves dressed in readiness and
your lamps burning.
36 Be like people waiting for their lord to return
from the wedding feast, so that when he ar-
rives and knocks they may open the door for him
at once.
37 Those slaves will be happy whom the lord will
find watching when he comes. I assure you, he will
get himself dressed to serve, have them recline at
the table and will come and serve them.
38 And if he comes in the second or third watch
and finds them so, those slaves will be happy!
39 But be aware of this: if the householder had
known the hour at which the thief was coming,
he wouldn't have permitted him to break into his
house.
40 So you must be prepared, because at the
hour when you least expect it the Son of Man is
coming."
41 Then Peter said, "Lord, are you speaking
this parable to us or to everybody?"
42 The Lord said, "Who then is the faithful and
wise steward whom his lord will put in charge of
his servants to give them their rations at the proper
time?
43 That slave will be happy whom his lord finds
doing so when he returns.
44 I assure you that he will put him in charge of
all his possessions.

34 One's interests lie where he has made his life investments—a vital counseling principle (cf. Matt. 6:21). A reinvestment of time, money, concern, etc., in the right things will alter one's heart (his interest, concern, feelings, etc.).

41-48 (esp. vs. 48) Opportunity and privilege carry with them responsibility. Counselors must point out to rebellious and failing Christians that God will hold them accountable (cf. Phil. 3:16).

45 But if that slave says in his heart, 'My lord has delayed his coming,' and begins to beat the men and women servants, and eats and gets drunk,
46 that slave's lord will come on the day when he least expects it and at an hour that he doesn't know about, and will hack him to pieces and will place him among the unbelievers.
47 The slave who knew what his lord wanted and didn't get ready or act according to his will is going to be beaten with many stripes,
48 while the one who didn't know, who deserved a beating, will be beaten with few stripes. Much will be demanded from the one to whom much was given, and from him to whom much was entrusted, they will ask much more.

HEART

RESPONSIBILITY

49 "I came to set fire to the earth; and I really wish it were already blazing.
50 I have a baptism to be baptized with, and I am really distressed until it is completed.
51 Do you think that I came to bring peace to the earth? On the contrary, I tell you, division!
52 From now on there will be five in one home who are divided: three against two and two against three.
53 They will be divided, father against son and son against father, mother against daughter and daughter against mother, mother-in-law against daughter-in-law and daughter-in-law against mother-in-law!"

DISTRESS

54 And He also said this to the crowds: "When you see a cloud rising in the west, right away you say, 'A storm is coming,' and it does.
55 And when you see a south wind blowing you say, 'It's going to be hot,' and it is.
56 You hypocrites! You know how to interpret the appearance of the earth and the sky, but why is it that you don't know how to interpret the

HYPOCRISY

present time?

57 "And why don't you judge for yourselves what is right?

58 As you go with your opponent to the magistrate, try hard to settle with him on the way. Otherwise, he may drag you to the judge, and the judge will hand you over to a policeman, and the policeman will put you in prison.

59 I tell you, you won't get out until you have paid the last cent."

CHAPTER 13

1 Now at that time there were some present who told Him about the Galileans whose blood Pilate mixed with their sacrifices.

2 So He replied, saying, "Do you think that these Galileans were worse sinners than all the other Galileans because they suffered these things?

REPENTANCE

3 I tell you they weren't. But unless you repent you will all likewise perish.

4 Or, take those eighteen on whom the tower in Siloam fell and killed them—do you think they were more culpable than all the others who lived in Jerusalem?

5 I tell you they weren't. But unless you repent you will all likewise perish."

6 Then He told this parable: "A certain man had a fig tree planted in his vineyard, and he went to look for fruit on it, but didn't find any.

7 So he said to the vinedresser, 'For three years I have gone looking for fruit on this fig tree and

2, 4 Jesus used well-known contemporary incidents to illustrate truth. Counselors, not only preachers, must do so when making points concrete, understandable, vivid, memorable and relevant. Not all judgment falls at the same time in the same way.

6-9 There comes a time when God's patience ends. Counselors have no right to pronounce when that end will occur in any individual's life, but it is their duty to warn about this and to continue to cultivate the soil in an attempt to reap fruit.

haven't found any. Cut it down! Why should it take up space in the ground?'
8 But he responded, 'Lord, leave it this year too, so that I can dig round it and put manure on it. 9 Then if it bears fruit in the future, good. Otherwise cut it down.' "

JUDGMENT

10 Now He was teaching in one of the synagogues on the Sabbath,
11 and a woman who had been ill for eighteen years with a sickness caused by a spirit appeared. She was bent in two and was unable to straighten herself at all.
12 So when Jesus saw her He called her and said to her, "Woman, you are free from your illness."
13 Then He put His hands on her and at once she was straightened and glorified God.
14 But the synagogue ruler was furious that Jesus healed on the Sabbath and told the crowd, "There are six days when people ought to work; come to be healed on those days instead of the Sabbath day."

DEMON POSSESSION

15 But the Lord answered him and said, "You hypocrites! Doesn't each of you on the Sabbath free his ox or his donkey from the stall and lead it away to water it?

HYPOCRISY

16 So shouldn't this woman—a daughter of Abraham that Satan bound for eighteen years—be freed from this bond on the Sabbath day?"

SATAN

17 When He said these things, all those who opposed Him were put to shame, and the whole crowd rejoiced over all the glorious things that were being done by Him.
18 Then Jesus said, "What is God's empire like? To what shall I compare it?
19 It is like a mustard seed that somebody took and threw into his garden and it grew and became

11 Demons cause madness and sickness (see also 8:35).

a tree and the birds of the sky nested in its branches."

20 Then He said again, "To what shall I compare God's empire?

21 It is like leaven that a woman took and mixed into three batches of flour until the whole was leavened."

22 And He traveled throughout the cities and villages, teaching while heading on His way toward Jerusalem.

23 Somebody said to Him, "Lord, will only a few persons be saved?" And He said to them,

24 "Make every effort to enter the narrow door. Many will try to enter but won't be able to.

25 When the Householder gets up and shuts the door you will begin to stand at the door and knock, saying, 'Lord, open the door for us.' But He will answer, saying, 'I don't know where you came from.'

26 Then you will begin to say, 'We ate and drank with you and you taught in our streets.'

27 And He will speak these words to you: 'I don't know where you came from. Leave Me, all you workers of unrighteousness!'

28 There will be weeping and gnashing of teeth when you see Abraham and Isaac and Jacob and all of the prophets in God's empire, but yourselves thrown out.

29 And people from the east and west and from the north and south will come and recline at the table in God's empire.

30 Then some who are last will be first, and some who are first will be last."

31 During that very hour some Pharisees came to Him and said, "Leave here and go someplace else, because Herod wants to kill you."

32 And He said to them, "Go tell that fox, 'To-

day and tomorrow I am going to cast out demons and do healings, and on the third day I will finish My work.
33 Nevertheless, I have to keep going today and tomorrow and on the following day, because it simply couldn't be that a prophet should perish outside of Jerusalem!
34 Jerusalem, Jerusalem, that kills the prophets and stones those who are sent to her! How often I wanted to gather your children as a hen gathers her chicks under her wings—but you didn't want Me to.
35 Now, your house is forsaken. And I tell you, you won't see Me again until you say, 'Happy is He Who comes in the Lord's name!' "

COMPASSION

CHAPTER 14

1 One Sabbath, when He went to eat at the house of one of the leaders of the Pharisees, they were carefully watching Him,
2 and right there before Him was a man with dropsy.
3 So Jesus spoke to the teachers of the law and to the Pharisees, saying, "Is it or isn't it lawful to heal on the Sabbath?"
4 But they kept quiet. So He took him, healed him, and told him to go.
5 And to them He said, "Which one of you is there who has a son[1] or an ox that has fallen into a well, who won't pull him up on a Sabbath day?"
6 And they couldn't reply to this.
7 Then He told a parable to those who were invited, when He noticed how they chose the chief seats, saying to them:
8 "When you are invited by anyone to a mar-

[1] Some MSS read, *donkey*.

riage feast, don't recline in the chief seat, because a more distinguished person than you may have been invited,
9 and the one who invited you and him will have to say to you, 'Give this guest your place.' Then, humiliated, you will have to start all over by taking the last place.
10 Rather, when you are invited, go and sit in the last place, so that when the one who invited you comes he may say to you, 'Friend, go up higher.' Then you will be honored before all those who recline at the table with you.

Pride/ Humility

11 Everybody who exalts himself will be humbled, and everybody who humbles himself will be exalted."

12 Then He said to the one who had invited Him, "When you give a dinner or supper, don't invite your friends or your brothers or your relatives or rich neighbors. Otherwise, they also may invite you in return and you will be repaid.
13 Instead, when you give a party, invite the poor, the maimed, the lame, the blind,
14 and you will be happy, because they can't repay you and you will be repaid in the resurrection of the just."

15 When one of those who reclined at the table with Him heard this, he said to Him, "The one who eats bread in God's empire will be happy."
16 But He said to him, "A certain man gave a large banquet and invited many people.
17 Then he sent his slave at the time of the banquet to tell those who had been invited, 'Come; everything is now ready.'

14 All inequities will be righted, but not always in this life. At times this is the final answer to give a counselee.

15-24 God accepts no excuses. Counselees often are adept excuse-makers. This word of Christ powerfully convicts them when they do so.

18 But they all alike began to make excuses. The first said, 'I have bought a farm, and I must go out to see it. I ask you to excuse me.'
19 And another said, 'I have bought five yoke of oxen and I am on my way to test them. I ask you to excuse me.'
20 And another said, 'I have just been married, so obviously I can't come.'
21 The slave went back and reported this to his lord. Then the householder grew angry and told his slave, 'Go out quickly into the city streets and lanes and bring in here the poor and maimed and blind and lame.'
22 And the slave said, 'Lord, what you ordered has been done, but there is still room.'
23 So the lord said to the slave, 'Go out into the highways and hedges and compel them to come in, so that my house may be filled.
24 I tell you, none of those men who were invited will get a taste of my banquet.' "

EXCUSES

25 Large crowds accompanied Him. Turning to them He said,
26 "If anybody comes to Me but doesn't hate his father and mother and wife and children and brothers and sisters, and even his own life too, he can't be My disciple.
27 Whoever doesn't carry his own cross and come after Me can't be My disciple.

DISCIPLESHIP

28 Which of you, wanting to build a tower, doesn't first sit down and count the cost, to determine whether he has funds to complete it?
29 Otherwise, when he has laid the foundation and isn't able to go beyond that to finish it, all who see it will make fun of him,
30 saying, 'This man began but wasn't able to finish.'
31 Or what king, going to battle against another

COUNTING THE COST

king, doesn't sit down first and determine whether with 10,000 men he is able to meet the one who is coming against him with 20,000.
32 If he isn't, while the other is still far away he will send envoys to ask for terms of peace.
33 So then, every one of you who doesn't say good-bye to all of his possessions can't be My disciple.
34 Salt is fine, but even salt—if it has lost its taste—how can it be seasoned?
35 It isn't fit for the ground or for the manure pile; so people throw it away. Whoever has ears to hear, let him listen."

CHAPTER 15

1 Now the tax collectors and sinners were coming near to listen to Him.

GRUMBLING

2 But the Pharisees and the scribes grumbled, saying, "This person welcomes sinners and eats with them."
3 So He told them this parable:
4 "Which one of you people, if he has a hundred sheep and has lost one of them, wouldn't leave the ninety-nine in the desert and search for the lost sheep until he finds it?
5 And when he finds it, he puts it on his shoulders, rejoicing.
6 Then when he comes home he calls his friends

JOY

and neighbors together and says to them, 'Rejoice with me! I have found my sheep that was lost.'

1-32 The three lost-and-found parables show why Christ ate with sinners, seeking the lost. In all three, persons on earth (like the heavenly angels) rejoice, but in the last parable (the parable of the Elder Son), a discordant note is struck: the Pharisees, like the elder brother, were not rejoicing at Christ's seeking of lost sinners.

7 I tell you that in just that way there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who have no need for repentance.

8 "Or what woman who has ten silver coins, if she loses one, doesn't light a lamp and sweep the house and carefully look for it until she finds it?
9 And when she finds it, she calls together those women who are her friends and neighbors and says, 'Rejoice with me! I found the silver coin that I lost.'
10 I tell you that in just that way there is joy in the presence of God's angels over one sinner who repents."

11 And He continued, "A certain man had two sons.
12 And the younger said to his father, 'Father, give me my share of the property that is coming to me.' So he divided his possessions between them.
13 Now it wasn't long before the younger son gathered together everything he owned and left for a country far away. And there he squandered his possessions in wild living.
14 When he had spent everything, there was a bad famine throughout that country, and he began to be in need.
15 So he went out and got a job with a citizen of that country, who sent him into his fields to feed pigs.
16 And he longed to fill his stomach with the pods that the pigs were eating, but nobody gave him anything.
17 But when he came to himself, he said, 'How many of my father's hired servants have more than enough bread, while I am perishing here in this famine!
18 I'm going to get up and go to my father and

say to him, "Father, I sinned against heaven and
before you.
19 I'm no longer worthy to be called your son.
Treat me as one of your hired servants." '
20 So he got up and went away to his father.
"Now while he was still at a distance his father saw him and was moved with compassion for
him. So he ran to him and hugged and kissed him.
21 But the son said to him, 'Father, I have
sinned against heaven and before you. I am no
longer worthy to be called your son. . . .'
22 But the father said to his slaves, 'Quickly,
bring out the best robe and clothe him. And put
a ring on his hand and sandals on his feet,
23 and bring the fattened calf and slaughter it,
and let us eat and celebrate.
24 This son of mine was dead and is alive again;
he was lost and is found.' So they began to celebrate.
25 "Now his older son was in the field, and
as he came in and drew near to the house he heard
music and dancing.
26 So he called one of the servants and asked
him what was happening.
27 So he said to him, 'Your brother has come,
and your father killed the fattened calf because he
has returned safe and sound.'

ANGER

28 Then he grew angry and didn't want to go in.
So his father went out and begged him.

JEALOUSY

29 But he answered, 'Think of it! For so many
years I have served you like a slave, and never
disobeyed a command of yours, but you never
even gave me a goat so that I could celebrate with
my friends.
30 But when this son of yours, who has de-

25-32 Sulking, angry attitudes come from a self-centered focus on life. This emerges clearly in sibling rivalries.

voured your possessions with prostitutes, returned, you killed the fattened calf for him!'
31 Then he replied, 'Son, you are always with me; so everything that I have is yours.
32 It was right for us to celebrate and rejoice, because this brother of yours was dead and is alive again; he was lost and is found.' "

CONSISTENCY
JOY

CHAPTER 16

1 Then He also said this to His disciples:
"There was a certain rich man who had a steward, and a complaint that he was wasting his goods was made against him.
2 So he called him and said to him, 'What is this I hear about you? Give an account of your stewardship. You can't be my steward any longer.'
3 Then the steward said to himself, 'What am I going to do, now that my lord is taking away the position of steward from me? I'm not physically up to digging; I'm ashamed to beg. . . .
4 I know what I'll do, so that when I am removed from my position as steward others will welcome me into their houses.'
5 So he called in his lord's debtors one by one. He said to the first, 'How much do you owe my lord?'
6 He replied, 'One hundred barrels of oil.' Then he told him, 'Take your bill and sit down quickly and make it fifty.'
7 Then, to another he said, 'How much do you owe?' And he replied, 'One hundred sacks of wheat.' He told him, 'Take your bill and write eighty.'
8 The lord commended the dishonest steward because of his shrewd action. The sons of this age are more shrewd with people of their own kind

than are the sons of light.

MONEY

9 So I tell you, make friends for yourselves with the mammon of dishonesty, so that when it fails they will welcome you into the eternal dwellings.

FAITHFULNESS

10 "Whoever is trustworthy about smaller things is trustworthy about larger ones, but the one who is dishonest about smaller things is dishonest about larger ones.

Money/ True riches

11 So then, if you haven't been trustworthy about dishonest mammon, who will entrust the true riches to you?

12 And if you haven't been trustworthy about somebody else's things, who will give you anything for yourself?

TWO MASTERS God/ Mammon

13 No servant can serve two lords; he is going to hate one and love the other or be devoted to one and despise the other. You can't serve both God and mammon."

MONEY

14 The Pharisees, who were money-lovers, heard these words and they made fun of Him.

HEART

15 So He said to them, "You are those who justify yourselves before people; but God knows your hearts. That which is highly valued by people is an abomination before God.

16 The Law and the Prophets were preached until John; from his time on, God's empire has been preached, and everybody has been pressing into it.

17 But it is easier for heaven and earth to pass away than for one dot of the law to fall from it.

DIVORCE ADULTERY

18 "Whoever divorces his wife and marries another commits adultery, and the one who mar-

9, 11, 13 Mammon means "that which is stored up" = money. It is called dishonest because of the way in which it was acquired by the steward in the preceding parable.

18 If the divorce was not for sexual sin (cf. Matt. 5:31, 32), believers are obligated to reconcile and remarry (I Cor. 7:10, 11).

ries a divorced woman commits adultery.

19 "Now there was a certain rich man who used to put on a purple robe and fine linen and celebrate in style every day.
20 And a certain poor man named Lazarus, covered with sores, was laid at his gate every day.
21 He longed to be filled with the scraps that fell from the rich man's table. The dogs even came and licked his sores.
22 Now it came about that the poor man died, and he was carried away by the angels to recline at the place closest to Abraham. And the rich man died and was buried.
23 And in the unseen world, where he was suffering torment, he raised his eyes and saw Abraham far off and Lazarus close to him.
24 So he called out, saying, 'Father Abraham, show mercy toward me and send Lazarus to dip the tip of his finger in water and cool my tongue with it. I'm suffering in this flame.'
25 But Abraham said, 'Son, remember that you received your good things in your lifetime, and in the same way Lazarus received bad things. But now he is comforted, and you are suffering.
26 Moreover, between us and you a great gulf has been firmly fixed, so that those who want to pass from here can't, nor those who want to cross over from there to us.'
27 He said, 'I ask you then, father, to send him to my father's house,
28 because I have five brothers. Send him to warn them, so that they won't come to this place of torment too.'
29 But Abraham said, 'They have Moses and the Prophets; let them listen to them.'

REMINDING

SCRIPTURES

29-31 Counselees often say, "If only I could know in some miraculous way!" Jesus says that this would do no good. If they refuse to listen to the

30 But he said, 'No, father Abraham. But if somebody from the dead goes to them, they will repent.'
31 Then he replied, 'If they won't listen to Moses and the Prophets, they won't be persuaded even if somebody rises from the dead.' "

CHAPTER 17

1 Then He said to His disciples, "Stumbling blocks are sure to come, but woe to the one through whom they come!
2 It would be better for him if a millstone were hung around his neck and he were thrown into the sea than that he should be the occasion for one of these little ones to stumble.

FORGIVENESS

3 "Be on your guard. If your brother sins, rebuke him; if he repents, forgive him.
4 And if he sins against you seven times a day and returns to you seven times, saying, 'I repent,' forgive him."
5 Then the apostles said to the Lord, "Increase our faith!"
6 But the Lord said, "If you have faith like a mustard seed, you could say to this mulberry tree,

Scriptures (Moses and the Prophets), they would not believe if a miracle occurred. Probably they would find excuses or explanations to reject the miracle too. The objective evidence is not the problem, but rather the attitude of the counselee.

3-10 Forgiveness is not easy. Counselees must be taught to rebuke those who wronged them, and if they *say* that they repent, they must take them at their word and forgive them. This must be done no matter how often it occurs (vss. 3, 4). No excuses for failure to grant forgiveness will be accepted. It is not necessary to have more *faith* (vss. 5, 6) or to *feel like forgiving* (vss. 7-9). Simple obedience is all that is needed (vs. 10). Forgiveness is a promise to remember the sin against one no more. This promise is kept by (1) not reminding the offender of his sin, (2) not telling others about it, and (3) not dwelling on it yourself. If, when he is rebuked initially, he does not repent, the procedure in Matt. 18:15-17 must be followed. Cf. Mark 11:25.

'Be uprooted and be planted in the sea,' and it would obey you.
7 Which of you, if he had a slave plowing or tending sheep, would say to him when he comes in from the field, 'Come and recline at the table right away'?
8 Wouldn't he say to him, 'Prepare something for me to eat, and when you are dressed, serve me until I have finished eating and drinking, and then you can eat and drink'?
9 Does he thank the slave because he did what he was commanded?
10 So you too, when you do everything that you are commanded, say, 'We are unprofitable slaves; we have simply done what we ought to have done.' "

11 On His way to Jerusalem He was passing through the area between Galilee and Samaria.
12 Now as He entered into a certain village ten lepers met Him. They stood their distance
13 and raised their voices, saying, "Jesus, Master, show mercy to us."
14 When He saw them, He said to them, "Go, show yourselves to the priests." As they went they were cleansed.
15 But one of them, when he saw that he had been healed, turned back and praised God in a loud voice.
16 Then he fell on his face at His feet and thanked Him; and he was a Samaritan.
17 Then Jesus said, "Weren't ten cleansed? Where are the nine?
18 Is this foreigner the only one who turned back to praise God?"
19 Then He said to him, "Get up and go. Your

14[b] Change comes in obedience (cf. James 1:25). Counselees must not wait for change before obeying.

faith has saved you."

20 When He was questioned by the Pharisees about the time God's empire would come, He responded, "God's empire doesn't come in a way that you can see.

21 People won't say, 'See, here it is,' or 'There it is,' because, as a matter of fact, God's empire is in your midst!"

22 Then He said to His disciples, "The days will come when you will long to see one of the days of the Son of Man, but you won't see it.

23 People will tell you, 'See, there it is; see, here it is.' Don't go after them or follow them.

24 In His day[1] the Son of Man will be like lightning that flashes and lights up the sky from one end to the other.

25 But first He must suffer much and be rejected by this generation.

26 As it was in the days of Noah, that is also how it will be in the days of the Son of Man.

27 People were eating, drinking, marrying, being given in marriage until the day when Noah entered the ark, and the flood came and destroyed them all.

28 The same was true in the days of Lot. They were eating, drinking, buying, selling, planting, building,

29 but on the day that Lot left Sodom it rained fire and brimstone from heaven and destroyed them all.

30 This is just how it will be on the day when the Son of Man is revealed.

31 On that day whoever is on the roof, with his belongings in the house, must not go to get them, and whoever is in the field likewise must not turn back to the things behind.

[1] Some MSS omit these three words.

32 Remember Lot's wife!
33 Whoever tries to preserve his life will lose it,
but whoever loses his life will preserve it.
34 I tell you, on that night there will be two
people in one bed. One will be taken away and
the other will be left.
35 There will be two women grinding together.
One will be taken away and the other will be left."
36 [1]
37 "Where, Lord?" they asked Him. He said to
them, "Wherever the corpse is the vultures will
gather."

REMINDING
Keep/Lose
Lose/Keep

CHAPTER 18

1 Then He told them a parable illustrating the
need to keep on praying and not to give up.
2 He said, "In a certain city there was a judge
who didn't fear God or respect people.
3 And in that city was a widow who kept coming
to him and saying to him, 'Give justice to me
against my adversary.'
4 But for some time he refused. Then, after-
wards, he said to himself, 'Even though I don't
fear God or respect people,
5 I'm going to see that she gets justice, or she
will wear me out by her continual coming.' "
6 Then the Lord said, "Listen to what the un-
righteous judge is saying.
7 Now won't God give justice to His chosen
people who cry to Him day and night? Will He
make them wait?
8 I tell you He will give justice to them quickly.
Nevertheless, when the Son of Man comes, will He
find faith on the earth?"

PRAYER
DISCOURAGE-
MENT
Discourage-
ment/
Prayer

1 One facet of the solution to discouragement is prayer.

[1] Some MSS add vs. 36: *Two men will be in the field. One will be taken away and the other will be left.*

SELF-RIGHTEOUSNESS

9 Then He also told this parable to some who were depending upon their own righteousness and despised others:

10 "Two men went up to the temple to pray. The one was a Pharisee and the other was a tax collector.

11 The Pharisee stood and prayed to himself like this: 'I thank You, God, that I am not like other people—robbers, unjust, adulterers, or even like this tax collector.

12 I fast twice every week, I tithe everything I get.'

13 But the tax collector, standing at a distance, wouldn't even raise his eyes to heaven, but beat the breast, saying, 'God, show mercy to me, the sinner.'

PRIDE HUMILITY

14 I tell you that the latter went down to his house justified, rather than the former. Everybody who exalts himself will be humbled, but whoever humbles himself will be exalted."

15 Now people started bringing babies for Him to touch. But when the disciples saw this, they rebuked them.

16 But Jesus called them to Him, saying, "Let the children come to Me. Don't stop them; after all, God's empire belongs to people who are like them.

17 Truly I tell you, whoever doesn't welcome God's empire like a child certainly won't enter it."

18 Then a certain ruler questioned Him, saying, "Good teacher, what shall I do to inherit eternal life?"

11 Not all prayer is effectual; God doesn't answer prayer that is out of accord with His will.

18-30 Discipleship means putting Christ first, before money (vss. 18-27), before possessions and before persons (vss. 28-30). But it also means receiving the same back from God, with tremendous interest, in His way and in His time (vss. 22[b], 30).

19 Jesus replied, "Why do you call Me good?
Nobody is good except God Himself.
20 You know the commandments—'Do not commit adultery, Do not kill, Do not steal, Do not bear
false witness, Honor your father and mother.' "
21 Then he said, "I have kept them all since I
was a boy."
22 When Jesus heard this, He said to him, "You
still lack one thing. Sell everything you have, give
the money to the poor, and you will have treasure
in heaven. Then come, follow Me."
23 But when he heard this, he became quite upset, because he was very rich.
24 When Jesus saw his reaction, He said, "How
hard it is for those who have riches to enter God's
empire!
25 It is easier for a camel to go through the eye
of a needle than for a rich man to enter God's
empire."
26 Those who heard this said, "Then who can
be saved?"
27 Jesus answered, "What is impossible for
human beings is possible for God."
28 Then Peter said, "See, we have left our
possessions to follow you."
29 And He said to them, "Truly I tell you that
there is no one who has left house or wife or
brothers or parents or children for the sake of
God's empire
30 who will fail to receive many times as much
in this age, and in the coming age, eternal life."
31 Then He took the Twelve aside and said
to them, "Notice, we are going up to Jerusalem,
where everything that the prophets wrote about
the Son of Man will be fulfilled.

MONEY
DISCIPLESHIP

22-23 Conviction of sin may come from taking a counselee at his word and giving a homework assignment based on it.

32 He will be turned over to the Gentiles, mocked, insulted, spit at.
33 When they have whipped Him, they will kill Him. But on the third day He will rise again."
34 But they didn't understand any of this. This saying was hidden from them, and they didn't understand what He said.

35 It so happened that as He drew near to Jericho, a certain blind man sat by the road, begging.
36 When he heard the crowd passing by, he asked what was going on.
37 They told him, "Jesus the Nazarene is passing by."
38 So he shouted, "Jesus, Son of David, show mercy to me!"
39 Those who were in front rebuked him, telling him to be quiet, but he shouted all the louder, "Son of David, show mercy to me!"
40 But Jesus stopped and commanded them to bring him to Him. When he came near, He asked him,

AGENDA

41 "What do you want Me to do?" And he replied, "Lord, let me see again!"
42 Then Jesus said to him, "See again. Your faith has saved you."
43 Instantly he could see again, and he followed Him, praising God. Then all the people, when they saw this, praised God.

CHAPTER 19

1 Jesus entered Jericho and was passing through.
2 And there was a man named Zacchaeus, who was a head tax collector and rich man.
3 And he tried to see who Jesus was, but, since he was short, he couldn't see because of the crowd.

4 So he ran on ahead and climbed up into a sycamore tree to see Him, because He was going that way.
5 Now when He came to that place, Jesus looked up and said to him, "Zacchaeus, hurry and come down; today I must stay at your house."
6 So he hurried down and welcomed Him happily.
7 But when they saw this, they all grumbled, saying, "He's gone to stay with a sinner!" **GRUMBLING**
8 But Zacchaeus stood up and said to the Lord, "Here and now, Lord, I give half of my possessions to the poor. And if I have cheated anybody out of anything, I will repay it four times over." **RESTITUTION**
9 Jesus said to him, "Today salvation has come to this house, because even he is Abraham's son.
10 The Son of Man came to seek and to save the lost."
11 While they were listening to this, He went on to tell them a parable, because He was near Jerusalem, and they thought that God's empire would appear at once.
12 He said, therefore, "A certain nobleman went to a distant country to receive a kingdom for himself and then to return.
13 So he called ten of his slaves and gave them ten minas[1] and said to them, 'Trade with these till I get back.'
14 But his citizens hated him and sent a delegation to him, saying, 'We don't want this man to reign over us.'
15 When he returned, having received the king-

7 Cf. 15:1, 2.
8 Situations exist in which counselees must be encouraged to make restitution if (and when) they can.
10 Ch. 15.

[1] About two hundred dollars.

dom, he called his slaves to whom he had given the money to appear before him to learn what they had earned by trading.
16 The first came and said, 'Your mina gained ten minas.'
FAITHFULNESS
17 And he said, 'Well done, good slave! **Because you were faithful in this small thing, I give you authority over ten cities.'**
18 Then the second came, saying, 'Lord, your mina has earned five minas.'
19 So he said to him, 'And you are over five cities.'
20 Then another came, saying, 'Lord, see, here is your mina, that I wrapped up and put away in safekeeping.
FEAR
21 I was afraid of you, because you are a strict person; you pick up what you didn't lay down, and you reap what you didn't sow.'
22 He said to him, 'I will judge you by your own words, you wicked slave! You knew that I was a strict person, picking up what I didn't lay down and reaping what I didn't sow, did you?
23 Then why didn't you put my money in the bank, so that when I returned, it would have drawn interest?'
24 Then he said to those who stood by, 'Take the mina from him and give it to the one who has ten minas.'
25 But they said to him, 'Lord, he has ten minas.'
26 **'I tell you, to everyone who has, more will be given, but from the one who doesn't have, even what he has will be taken away.**
27 But as for these enemies of mine who didn't want me to reign over them, bring them here and slaughter them before me.' "
28 Now after He said this, He took the lead as

21, 22 Cf. Matt. 25:25, 26—worry and laziness go together.

He went up to Jerusalem.
29 And as He drew near to Bethphage and
Bethany, at what is called the Mount of Olives,
He sent off two of His disciples, saying,
30 "Go to the village over there and as you enter
you will find a colt that nobody has ever ridden tied
up. Untie it and bring it here.
31 If anybody asks you, 'Why are you untying
it?' tell him this, 'The Lord needs it.' "
32 So those who were sent went and found things
just as He had told them.
33 And as they were untying the colt, its owners
said to them, "Why are you untying the colt?"
34 So they said, "Because the Lord needs it."
35 Then they led it to Jesus, threw their clothes
over the colt and helped Jesus get on it.
36 As He rode along, they strewed their clothes
in the road.
37 Then, as He drew near the point where the
Mount of Olives descends, the whole crowd of the
disciples began to rejoice and praise God in loud
voices for all the miracles that they had seen,
saying,
38 "Blessed is the King Who comes in the Lord's
name! Peace in heaven and glory in the highest!"
39 Then some of the Pharisees who were in the
crowd said to Him, "Teacher, rebuke your dis-
ciples!"
40 But in reply He said, "If they are quiet, the
stones will shout."

COMPASSION

41 Now as He drew near, He saw the city and
wept over it, saying,
42 "If even today you knew what would bring
peace! But now it is hidden from your eyes.
43 The days will come upon you when your
enemies will throw up a bank around you and will
surround you and will hem you in on all sides.

44 They will dash you to the ground, you and your children within you, and they won't leave one of your stones upon another—because you didn't know the time of your visitation."

45 Then He went into the temple and began to drive out those who were selling, telling them,
46 "It is written, 'and My house shall be a house of prayer.' But you have made it a den of thieves."

47 And He was teaching daily in the temple. Now the chief priests, the scribes and the leaders of the people were trying to find a way to destroy Him,
48 but they couldn't find a way to do it, because all the people hung on His words.

Chapter 20

1 One day, as He was teaching the people in the temple and announcing the good news, the chief priests and the scribes, together with the elders, came up to Him and said to Him,

AUTHORITY

2 "Tell us by what authority you are doing these things," and "Who gave you this authority?"
3 He responded, "I too will ask you a question. Now tell Me:
4 John's baptism—was it from heaven or from men?"
5 Then they discussed it among themselves, saying, "If we say, 'From heaven,' then he'll say, 'Why didn't you believe him?'
6 but if we say, 'From men,' all the people will stone us, since they are convinced that John was a prophet."
7 So they answered, "We don't know where he got it."
8 Then Jesus said to them, "Neither will I tell you by what authority I am doing these things."

9 Then He began to tell the people this parable: "A man planted a vineyard and rented it to farmers and went away for a long while.
10 At the proper time he sent a slave to the farmers to collect some of the fruit of the vineyard from them. But the farmers beat him and sent him away with nothing.
11 So he sent another slave, but they also beat and insulted him and sent him away with nothing.
12 Then he sent yet a third, but they also wounded him and threw him out.
13 So the vineyard owner said, 'What should I do? I'll send my dear son; perhaps they'll respect him.'
14 But when they saw him, the farmers debated with one another, saying, 'This is the heir. Let's kill him so that the inheritance will be ours.'
15 So they threw him out of the vineyard and killed him. What, then, will the vineyard owner do to them?
16 He will go and kill those farmers and give the vineyard to others." When they heard this, they said, "May it never happen!"
17 But Jesus looked straight at them and said, "What then does this Scripture mean:

'The Stone that the builders rejected
has become the Head of the corner'?

18 Everybody who trips over that Stone will be broken to pieces, and whoever it falls on it will crush to powder."

19 Now the scribes and chief priests tried to arrest Him right away, but they were afraid of the people. They wanted to do this because they knew that He had spoken this parable about them. **FEAR**
20 So they watched Him carefully and sent spies who pretended to be sincere, to try to catch Him in something that He said, so that they could turn

Him over to the governor's authority and jurisdiction.
21 They asked Him, "Teacher, we know that you speak and teach correctly and aren't influenced by people, but teach God's way on the basis of truth,
22 so tell us, is it or is it not lawful for us to pay taxes to Caesar?"
23 He detected their trickery and said to them,
24 "Show Me a denarius. Whose image and inscription is on it?" They said, "Caesar's."
25 And He said to them, "Then pay to Caesar what is his and to God what is His."
26 So they weren't able to catch Him in His words in the presence of the people. And, amazed at His answer, they were silent.
27 Then some of the Sadducees approached Him (they are the ones who say that there won't be a resurrection). They questioned Him, saying,
28 "Teacher, Moses wrote for us that if a man's brother, who has a wife but no children, dies, the man must take his brother's wife and raise up children for him.
29 Now then, there were seven brothers, and the first took a wife and died childless;
30 and the second;
31 and then the third took her, and similarly all seven who died childless.
32 Finally, the woman died too.
33 Therefore, in the resurrection whose wife will she be? All seven had her as a wife."
34 Jesus said to them, "The sons of this age marry and are given in marriage,
35 but those who are considered worthy of enjoying that age and the resurrection of the dead neither marry nor are given in marriage.
36 They can't even die any more. They are the

same as the angels. They are God's sons, because they are sons of the resurrection.
37 But that the dead are raised even Moses pointed out in the passage concerning the bush, when he called the Lord the 'God of Abraham, the God of Isaac and the God of Jacob.'
38 God isn't the God of the dead, but of the living; to Him they are all alive."
39 Then some of the scribes answered, "Teacher, you have spoken well."
40 So they no longer dared to question Him about anything.
41 But He said to them, "How can they say that the Christ is David's Son?
42 David himself says in the Book of Psalms,
'The Lord said to my Lord,
Sit at My right hand
43 till I put Your enemies
beneath Your feet like a footstool.'
44 So then, if David calls Him Lord, how is He his Son?"
45 Then, as all the people listened, He said to His disciples,
46 "Beware of the scribes, who want to walk about in long robes and like to be greeted in the marketplaces, and take the chief seats in the synagogues and the places at the head table during banquets,
47 who devour widows' houses and under pretense pray at length. They will receive more severe punishment." PRAYER

CHAPTER 21

1 Then He looked up and saw some rich people putting their gifts into the treasury chest;

2 and He saw a certain poor widow putting in two copper coins.
3 So He said, "Truly I tell you, this poor widow has put in more than all of them.
4 All of them put in gifts that were part of their abundance, but this woman out of her poverty put in her whole livelihood."

5 And as some spoke about the temple—how it was adorned with beautiful stones and offerings —He said,
6 "As for these stones you are looking at, the days will come when there won't be a stone left on another that won't be thrown down."
7 They asked Him, "Teacher, when will this be? And what will be the sign that this is about to happen?"
8 Then He said, "Beware that no one leads you astray. Many will come in My name, saying, 'I am He,' and 'The time is at hand.' Don't follow them.
9 And when you hear about wars and disturbances, don't be afraid. These things must happen first, but the end will not follow at once."

10 Then He said to them, "Nation will rise against nation and kingdom against kingdom;
11 there will be great earthquakes and famines and pestilences from place to place; there will be terrors and great signs from heaven.
12 But before all these things they will lay their hands on you and persecute you, delivering you to synagogues and prisons, and you will be led before kings and governors for the sake of My name.
13 This will provide an opportunity for you to bear witness to them.
14 Get it settled in your hearts not to practice your defense beforehand,
15 because I will give you words and wisdom that none of your opponents will be able to with-

OPPOSITION

stand or contradict.
16 You will be betrayed even by parents, brothers, relatives and friends. They will put some of you to death.
17 And you will be hated by all sorts of people for the sake of My name.
18 But not a hair of your head will perish;
19 by your perseverance, you will save your lives.

PERSECUTION
FAMILY

HATRED

PROTECTION
PERSEVERANCE

20 "Now when you see Jerusalem surrounded by armies, then you know that its desolation has drawn near.
21 At that time those who are in Judea must flee to the mountains, those who are in the city must leave and those who are in the country must not enter the city,
22 because these are the days of vengeance, in which everything that is written will be fulfilled.
23 Woe to pregnant women and to those who are nursing babies in those days! There is going to be great distress upon the land and wrath for this people.
24 They will be cut down by the edge of the sword and will be led as captives into all sorts of lands, and Jerusalem will be trodden down by the Gentiles until the times of the Gentiles are fulfilled.
25 "And there will be signs in the sun, the moon and the stars, and on the land nations will be tense and in perplexity at the roaring of the sea and the waves.
26 People will collapse from fear and foreboding of what is coming upon the world, because the powers of the heavens will be shaken.
27 Then at that time they will see the Son of Man coming on a cloud with power and great glory.

28 So when these things begin to happen, straighten yourselves and raise your heads, because your redemption is drawing near."

29 Then He told them a parable: "Look at the fig tree and all the trees.

30 When they put forth leaves you can see and know yourselves that summer is already near.

31 So too, when you see these things happening, you can know that God's empire is near.

32 Truly I tell you that this generation won't pass away until all this happens.

33 Heaven and earth will pass away, but My words won't pass away.

34 "Beware that your hearts don't become burdened with dissipation, drunkenness and the worries of life, and that day suddenly spring upon you like a trap.

35 It is going to come upon everyone who lives on the earth.

ALERTNESS PRAYER STRENGTH

36 But watch always, praying that you may be able to escape all these things that are going to happen and that you may be able to stand in the presence of the Son of Man."

37 During the day He taught in the temple, and at night He left and lodged outside on what is called the Mount of Olives.

38 Then early in the morning all the people came to Him in the temple to listen to Him.

CHAPTER 22

1 Now the feast of Unleavened Bread, which is called the Passover, drew near.

2 And the chief priests and the scribes were trying to find the right way to destroy Him, because

HATRED

36 Note the relationship between alert prayer and strength.

they were afraid of the people.

FEAR
SATAN

3 Then Satan entered into Judas who was called Iscariot, who was one of the Twelve,
4 and he went off to confer with the chief priests and officers about how he might betray Him.
5 They were delighted, and agreed to give him money.
6 So he agreed, and looked for the right time, when there was no crowd, to turn Him over to them.

7 Then the day of Unleavened Bread came on which the Passover lamb had to be sacrificed.
8 So He sent Peter and John, telling them, "Go prepare the Passover for us, so that we can eat it."
9 So they said to Him, "Where do you want us to prepare it?"
10 And He said to them, "Notice when you enter the city; a man carrying a jug of water will meet you. Follow him into the house that he enters,
11 and tell the householder, 'The Teacher says: Where is the guest room, where I can eat the Passover with My disciples?'
12 And he will show you a large upper room, all furnished. Prepare it there."
13 When they went, they found things as He had told them, and they prepared the Passover.

14 Then, when the hour came, He reclined at the table and the apostles with Him.
15 And He said to them, "I have had a great desire to eat this Passover with you before I suffer.
16 I tell you I shall not eat it again until it is fulfilled in God's empire."

17 After taking a cup, He gave thanks and said, "Take this and divide it among yourselves.
18 I tell you, I shall not drink again from the

2, 23, 24 In both of these passages, interesting emotions are mixed. Counselors also will find them in close proximity in counselees.

fruit of the vine until God's empire comes."
19 And He took bread, and when He had given thanks He broke it and gave it to them, saying, "This is My body [that is given for you. Do this in remembrance of Me."
20 And in the same way after the supper He took the cup, saying, "This cup is the new covenant in My blood that is shed for you].[1]
21 "However, the hand of the one who is going to betray Me is with Me on the table.
22 The Son of Man, of course, will go as it has been determined; nevertheless, woe to that person by whom He is going to be betrayed."
23 Then they began to question one another
GUILTINESS about which one of them was going to do this.
24 Then there arose a dispute among them
PRIDE about which one of them seemed to be the greatest.
25 So He said to them, "The kings of the nations lord it over them, and those who have authority over them are called benefactors.
26 But not so with you. Instead, the greatest among you must be like the youngest, and the one who governs must be like the one who serves.
27 Who is greater, the one who reclines at the table or the one who serves him? Isn't it the one who reclines? But I am like one serving among you.
28 "You are those who persevered with Me through My trials.
29 As My Father appointed Me to have an empire, so too I appoint you
30 to eat and drink at My table in My empire, and you will sit on thrones, judging the twelve tribes of Israel.
SATAN **31** "Satan has begged to sift you all like flour,

[1] Some MSS omit the portion in brackets.

32 but Simon, Simon, I have prayed for you that your faith might not fail; so when you have turned around, strengthen your brothers."
33 And he replied, "Lord, I am ready to go to prison and to death with you."
34 But He said, "Peter, I tell you, the rooster won't crow today until you deny that you know Me three times!"
35 Then He said to them, "When I sent you off without a purse or wallet or sandals, you didn't lack anything, did you?" They said, "Nothing."
36 He continued, "This time, however, take not only a purse but a wallet also. And the one who doesn't have a sword should sell his coat and buy one.
37 I tell you that this Scripture must be completed by Me: 'He was numbered with transgressors.' What is written about Me has a fulfillment."
38 Then they said, "Lord, see, here are two swords." And He said to them, "That will do."
39 Then He left and, according to His custom, He went to the Mount of Olives. And His disciples followed Him.
40 And when He came to the place, He said to them, "Pray that you may not enter into temptation."
41 Then He withdrew from them about a stone's throw, and knelt down and prayed, saying,
42 "Father, if You are willing, take away this cup from Me. Nevertheless, let Your will, not Mine, be done."
43 [And an angel from heaven appeared to Him and strengthened Him.
44 And He was in agony as He prayed even

PRAYER

PRAYER
TEMPTATION

31, 32 Counselors should encourage counselees who have been helped to strengthen others (cf. Ps. 32:8, 9; 51:13).

40ff. Because they failed to pray as He had instructed them (vss. 40, 46), they fell into temptation.

more earnestly, and His sweat like drops of blood fell to the ground.][1]

45 When He rose from prayer and went to His disciples, He **found them asleep, worn out by sorrow.**

46 And He said to them, "Why are you sleeping? Get up and **pray, so that you won't enter into temptation.**"

47 While He was still speaking, a crowd appeared with the man called Judas, who was one of the Twelve, leading them. And he approached Jesus and kissed Him.

48 But Jesus said to him, "Judas, are you betraying the Son of Man with a kiss?"

49 And when those who were around Him saw what was going to happen, they said, "Lord, should we strike them with our swords?"

50 And one of them struck the high priest's slave and cut off his right ear.

51 But Jesus said, "No more of this!" Then He touched the ear and healed him.

52 Then Jesus said to the chief priests, the temple officers and the elders who had come against Him, "Have you come out with swords and clubs as you would against a bandit?

SCHEDULING

53 When I was with you daily in the temple, you didn't raise a hand against Me. But this is your hour, and darkness is in authority."

54 Then they arrested Him and led Him away and brought Him into the high priest's house, and Peter followed at some distance.

55 When they had started a fire in the center of the courtyard, they sat down together. And Peter sat among them.

45 Here is another interesting observation: Sorrow tires one and makes him sleepy.

[1] Some MSS omit vss. 43, 44.

56 Then a servant girl looking at him as he sat in the firelight said, "This man was with him too."
57 But he denied it, saying, "Woman, I don't know him."
58 After a short time another saw him and said, "You are one of them." But Peter said, "Man, I am not!"
59 About an hour later another insisted on it, saying, "Certainly this man was with him too; indeed, he's a Galilean."
60 But Peter said, "Man, I don't know what you are talking about." Then, just as he said this, the rooster crowed.
61 And the Lord turned and looked directly at Peter, and Peter remembered what the Lord had said to him, "Before the rooster crows today, you will deny Me three times."
62 And he went out and wept bitterly.

GUILTINESS and WEEPING

63 Now the men who were in charge of Him mocked Him and beat Him.
64 And they blindfolded Him and commanded, "Prophesy! Who was it that struck you?"
65 And they spoke many other blasphemous things against Him.

66 When day came, the elders of the people assembled, both chief priests and scribes. And they led Him off to their Sanhedrin, saying,
67 "If you are the Christ, tell us." And He replied, "If I tell you, you won't believe it.
68 And if I ask you a question, you won't answer.
69 But from now on the Son of Man will be seated at the right hand of God's power."
70 Then they all said, "Are you God's Son, then?" And He said to them, "You correctly say that I am."
71 And they said, "Why do we need any other

witnesses; we ourselves have heard it from his mouth."

CHAPTER 23

1 Then the whole group of them got up and took Him before Pilate.
2 And they began to accuse Him, saying, "We found this man misleading our nation and forbidding us to pay taxes to Caesar and saying that he himself is Christ, a king."
3 So Pilate questioned Him, saying, "Are you the King of the Jews?" And He replied, "You are correct in saying so."
4 But Pilate said to the chief priests and the crowds, "I find no grounds for holding this man."
5 But they insisted, saying, "He is stirring up the people, teaching all over Judea, from Galilee all the way to here."
6 When Pilate heard this, he asked whether He were a Galilean.
7 And when he discovered that He was under Herod's jurisdiction, he sent Him over to Herod, who happened to be in Jerusalem at that time.
8 When Herod saw Jesus, he was simply delighted, because he had wanted to see Him for a long time, since he had heard about Him and hoped to see Him do some miracle.
9 So he questioned Him thoroughly, but He didn't answer him.
10 And the chief priests and scribes stood by, vehemently accusing Him.
11 Herod and his soldiers treated Him with contempt and made fun of Him. They dressed Him in a splendid robe and sent Him back to Pilate.
12 And Herod and Pilate became friends with

each other that day. Prior to this they had been enemies of one another.

13 Then Pilate called together the chief priests and leaders of the people
14 and said to them, "You brought this man to me, charging that he was misleading the people, and after examining him before you I found no grounds for the charges you have made against him.
15 Neither did Herod, since he sent him back to us. He hasn't done anything that deserves death.
16 So then, I will beat him and release him."
17 [1]
18 But they all shouted together, saying, "Take this man and release Barabbas to us."
19 (He had been thrown into prison because of his part in a riot in the city, and for murder.)
20 Pilate called to them once more, because he wanted to release Jesus.
21 But they shouted out, "Crucify him! Crucify him!"
22 Then a third time he said to them, "But what evil did he do? I found no grounds for his death. I will beat him and release him."
23 But they insisted in loud voices, demanding His crucifixion, and their voices prevailed.
24 So Pilate decided to grant their request.
25 He released the one they asked for, who had been thrown into prison for insurrection and murder, and he turned over Jesus for their wishes to be fulfilled.

26 Now as they led Him away, they seized Simon, a Cyrenian, who was coming in from the

12 Enemies often are brought together over some sin they both wish to commit.

[1] Some MSS add vs. 17: *But he was obligated to release one person to them at the feast.*

country, and they loaded the cross on him and made him carry it behind Jesus.
27 And a very large crowd of people and of women who mourned and lamented over Him followed Him.
28 Then Jesus turned and said to them, "Daughters of Jerusalem, don't weep for Me. Weep for yourselves and for your children.
29 The days are coming when they will say, 'The barren are the happy ones, and the wombs that wouldn't bear children, and the breasts that never nursed.'
30 At that time they will begin to call to the mountains, 'Fall on us!' and to the hills, 'Cover us up!'
31 If this is what they will do when the tree is full of sap, what will they do when it is dry?"
32 And there were two others, criminals, who were led away to be put to death with Him.
33 When they came to the place called The Skull, there they crucified Him and the criminals—one on His right and one on His left.
34 [Then Jesus said, "Father, forgive them. They don't know what they are doing."][1] And they cast lots to divide His clothes.
35 Then the people stood watching, and the rulers sneered at Him, saying, "He saved others. Let him save himself if he is God's Christ, the chosen one!"
36 And the soldiers mocked Him too, coming to Him and offering Him vinegar and saying,
37 "If you are the King of the Jews, save yourself!"
38 And there also was a poster above Him:[2] THIS IS THE KING OF THE JEWS.

[1] Some MSS omit the words in brackets.
[2] Some MSS add, *written in Greek, Latin and Hebrew.*

39 Then one of the criminals who was hanging there blasphemed Him: "Aren't you the Christ? Save yourself and us!"
40 But the other rebuked him, saying, "Don't you fear God, since you are suffering the same punishment?
41 We are being punished justly, because we are getting what we deserve for what we have done. But this man hasn't done anything wrong."
42 Then he said, "Jesus, remember me when You come into Your empire."
43 And He said to him, "Truly I say to you, today you will be with Me in Paradise."
44 It was now about noon, and darkness came over the whole land until three o'clock,
45 because the sun stopped shining. Then the temple curtain was ripped in two.
46 And in a loud voice Jesus cried out, "Father, into Your hands I commit My spirit." And as He said this He breathed His last.
47 Now when the centurion saw what happened, he glorified God, saying, "This man surely was righteous!"
48 And when all the crowds that had gathered to watch saw what had happened, they went home beating their breasts.
49 And all those who knew Him and the women from Galilee who had accompanied Him stood at a distance watching these things.
50 Now there was a man named Joseph from the Jewish city of Arimathea, a member of the council, who was a good, righteous person,
51 who had not assented to their decision and action. And he was looking for God's empire.
52 He approached Pilate and asked for Jesus' body.
53 Then he took it down, wrapped it in linen and

put it in a rock-hewn tomb in which no body had ever been laid.
54 It was the Day of Preparation, and the Sabbath was beginning.
55 The women who had accompanied Him from Galilee followed and saw the tomb and how His body was laid in it.
56 Then they returned and prepared spices and ointment, after resting on the Sabbath according to the commandment.

CHAPTER 24

1 Now on the first day of the week, very early in the morning, they went to the tomb, carrying the spices that they had prepared.
2 And they found the stone rolled away from the tomb,
3 but when they went in, they didn't find the body of the Lord Jesus.
4 As they stood there confused over this, all of a sudden two men in dazzling clothing stood with them.

FEAR

5 They were terrified and bowed their faces to the ground. But the men said to them, "Why are you looking for the Living One here with the dead?
6 He isn't here; He has risen! Remember how He told you when He was still in Galilee:
7 'The Son of Man must be turned over to sinful men and must be crucified, and must rise again on the third day.' "

REMINDING

8 Then they remembered His words.
9 So they returned from the tomb and related these things to the eleven and to all the others.
10 Now it was Mary Magdalene, Joanna and Mary (James's mother) and the other women with them who told this to the apostles.

UNBELIEF

11 But their story seemed like nonsense to them,
and they didn't believe them.
12 [But Peter got up and ran to the tomb. He
stooped down and looked in and saw the linen
wrappings alone. Then he went home wondering
what had happened.][1]
13 The very same day two of them were walk-
ing to a village called Emmaus that was about
seven miles from Jerusalem.
14 They were talking to each other about every-
thing that had happened.
15 As they continued to carry on their conver-
sation and discussion, Jesus Himself drew near
and walked along with them.
16 But their eyes were kept from recognizing
Him.
17 And He said to them, "What is this you were
talking about to each other as you were walking?"
And they stood still, crestfallen.
18 Then one of them, named Cleopas, answered
Him, "Are you the only visitor to Jerusalem who
doesn't know about the things that have happened
there during the last few days?"
19 And He said to them, "What things?" And
they replied, "The things concerning Jesus the
Nazarene, who was a prophet whose words and
works were powerful before God and all the people,
20 and how the chief priests and our rulers de-
livered Him up to be condemned to death and
crucified Him.
21 We were hoping that He was going to redeem
Israel. Now, in addition to all this, it is the third
day since this happened.
22 Some of our women, indeed, startled us.
They were at the tomb early this morning

[1] Some MSS omit vs. 12.

23 and didn't find His body. And they came back saying that they had even seen a vision of angels who said He is alive.
24 Some of our group went to the tomb and found things there were just as the women said, but they didn't see Him."

SCRIPTURES INCONSISTENCY
25 Then He said to them, "O you foolish people, who are so slow to believe in your hearts all that the prophets spoke.

HEART
26 Wasn't it necessary for the Christ to suffer these things and to enter into His glory?"

SCRIPTURES
27 So beginning with Moses, He went through all the prophets and explained to them in all the Scriptures the things that concerned Himself.
28 And as they drew near to the village to which they were going, He pretended that He was going to go on.
29 But they urged Him not to, saying, "Stay with us, since it is nearly evening and the day is almost gone." So He went in to stay with them.
30 And as He reclined at the table with them, He took bread, blessed it and broke it and gave it to them.
31 And their eyes were opened and they recognized Him. Then He vanished from their sight.

HEART SCRIPTURES
32 And they said to one another, "Didn't our hearts burn within us as He spoke to us on the road, as He opened the Scriptures to us?"
33 So they got up and that very hour returned to Jerusalem. And there they found the eleven gathered together, and those who were with them, who said,

25, 27, 32, 44 The Scriptures speak of Christ, and must not be used moralistically in counseling any more than in preaching. In both, the Scriptures need to be *explained* (vss. 27, 32) if we would see hearts burn within. The explanation, in each case, is adequate only when Christ is revealed in His proper relationship to each passage. Explaining the christocentric focus of the passage involves treating it redemptively.

34 "The Lord has really risen; He appeared to Simon!"
35 Then they told what had happened on the road and how He was known by them in the breaking of the bread.
36 As they were saying these things, He stood in their midst.
37 They were startled and frightened and thought that they saw a spirit. **FEAR**
38 But He said to them, "Why are you troubled? Why do disturbing thoughts arise in your hearts? **DOUBT HEART**
39 See My hands and My feet that I am Myself. Touch Me and see, because a spirit doesn't have flesh and bones as you see I have."
40 [When He had said this, He showed them His hands and His feet.][1]
41 While they still disbelieved out of joy and amazement, He said to them, "Do you have any food here?"
42 They handed Him a piece of broiled fish.
43 He took it and ate it before them.
44 Then He said to them, "These are My words that I spoke to you while I was still with you, that all the things that have been written about Me in the Law of Moses, in the Prophets and in the Psalms must be fulfilled." **SCRIPTURES**
45 Then He opened their minds to understand the Scriptures.
46 And He said to them, "This is what is written: that the Christ must suffer and on the third day rise again from the dead,
47 and that repentance and forgiveness of sins **REPENTANCE**

37, 38, 41, 52 These verses show the great swings of emotion that are possible in a brief period of time. In a counseling session too, God's truth can move persons from the point of despair (fear, doubt, etc.) to *great joy*.

[1] Many MSS omit vs. 40.

FORGIVENESS

must be preached in His name to all nations, beginning at Jerusalem.
48 You are witnesses of these things.
49 Now I will send on you what My Father promised. So stay in the city until you are clothed with power from on high."
50 Then He led them out as far as Bethany, and He lifted up His hands and blessed them.
51 And as He was blessing them, He withdrew from them [and was carried up into heaven].[1]
52 Then they returned to Jerusalem with great

JOY

joy,
53 and were continually in the temple, praising God.

The Gospel According to JOHN

CHAPTER 1

1 At the beginning, the Word already existed, and the Word was with God and the Word was God.
2 He was in the beginning with God.
3 Everything came into being through Him, and without Him not one thing came into being.
4 In Him was life, and the life was the Light of human beings.
5 And the Light is shining in the darkness and the darkness hasn't suppressed it.
6 A man named John appeared who was sent from God.

WITNESS

7 He came to testify about the Light so that all might believe through him.

[1] The bracketed words are omitted from some MSS.

8 He wasn't the Light himself, but he came to testify about the Light.
9 The true Light that gives light to every person came into the world.
10 He was in the world, and the world came into being through Him, but the world didn't know Him.
11 He came to His own creation, and His own people didn't receive Him. **REJECTION**
12 But to as many as did receive Him, He gave the right to become God's children; to those who believe in His name, **FAITH**
13 who were[1] born neither of blood, nor of the will of the flesh nor the will of man, but of God.
14 Now the Word became flesh and temporarily lived among us, and we saw His glory, glory like that which a unique son receives from his father, full of grace and truth.
15 John testified about Him when he called out in these words, "This is the One about Whom I said, 'The One Who follows comes before me, because He was before me.' "
16 From His fullness we have all received grace upon grace. **ABUNDANCE**
17 Now the law was given through Moses; grace and truth came through Jesus Christ.
18 Nobody has ever seen God at any time; it is the unique God Who is closest of all to the Father

12 Faith is fundamental to this book. The word *believe* appears more than 90 times. Since counseling involves evangelism, John will be used by counselors for this purpose. Cf. 20:30, 31. To believe involves knowledge, assent and trust, and therefore means "to depend on." While I have retained the traditional translation, the reader should read the full sense into the word rather than equate it with assent alone (as we often do in contemporary speech).

17 The law was good, but since it was a shadow, it could not give grace. That grace came in the Reality, Jesus Christ.

[1] Or, *Who was.*

Who has explained Him.

19 Now this is what John testified when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?"

WITNESS

20 He confessed (and didn't deny it), "I am not the Christ."

21 So they asked him, "Then who are you? Are you Elijah?" And he said, "No, I'm not." "Are you the prophet?" And he answered, "No."

22 Then they said to him, "Who are you? We have to give an answer to those who sent us. What do you say about yourself?"

23 He said, "I am the voice of the one shouting in the desert, 'Make the Lord's way straight,' as the prophet Isaiah said."

24 (Now they had been sent from the Pharisees.)

25 And they questioned him, saying to him, "Why are you baptizing then, if you aren't the Christ, or Elijah, or the prophet?"

26 And John responded by saying, "I am baptizing with water, but there is One Who is standing among you that you don't know—

HUMILITY

27 He is the One Who follows me, and I am not worthy to loose the thong of His sandal."

28 These things took place in Bethany beyond the Jordan, where John was baptizing.

29 The next day John saw Jesus coming toward him and he said, "Here is God's Lamb, Who

SIN

will take away the world's sins.

30 He is the One about Whom I said, 'There is a Man Who will follow me Who comes before me because He was before me.'

31 And I myself didn't know Him; yet it was in order to reveal Him to Israel that I came baptizing with water."

32 So John testified, "I saw the Spirit coming down from heaven like a dove, and remain on Him.

33 I myself didn't know Him, but the One Who sent me to baptize with water said to me, 'The One upon Whom you see the Spirit come down and remain is the One Who will baptize with the Holy Spirit.'

SPIRIT

34 And I have seen and I testify that He is God's Son."

WITNESS

35 The next day John again stood there with two of his disciples,

36 and when he noticed Jesus walking by, he said, "There is God's Lamb!"

37 And his two disciples heard him say this, so they followed Jesus.

DISCIPLESHIP

38 When Jesus turned and saw them following, He said to them, "What do you want?" And they said to Him, "Rabbi (which means 'teacher'), where are you staying?"

39 He said to them, "Come and see." So they went and saw where He was staying, and they stayed with Him that day (it was about 4 P.M.).

40 Andrew, Simon Peter's brother, one of the two who heard about Jesus from John and had followed Him,

41 first found his own brother Simon and told him, "We have found the Messiah (which means 'Christ'[1])."

42 He brought him to Jesus. Jesus looked at him and said, "You are Simon, John's son; you are going to be called Cephas (which means 'Peter'[2])."

43 The next day Jesus decided to go to Galilee. So He found Philip and said to him, "Follow Me."

DISCIPLESHIP

44 Now Philip was from Bethsaida, Andrew's and Peter's city.

45 Philip found Nathaniel and said to him, "We

[1] In English: *The Anointed One.* [2] In English: *Rock.*

have found the One about Whom Moses wrote in the law, and that the prophets wrote about: Jesus, Joseph's son from Nazareth."
46 But Nathaniel said to him, "Can anything good come out of Nazareth?" Philip said, "Come and see."
47 Jesus saw Nathaniel coming toward Him and said about him, "See, a true Israelite, in whom there is no guile!"
48 Nathaniel said, "How do You know me?" Jesus answered and said to him, "Before Philip called you, when you were under the fig tree, I saw you."
49 Nathaniel replied, "Rabbi, You are God's Son; You are Israel's King!"
50 Jesus responded in these words, "Do you believe because I told you that I saw you under the fig tree? You are going to see greater things than these."
51 And He said to him, "Let Me tell you all something. You are going to see the sky open and God's angels ascending and descending before the Son of Man."

Chapter 2

1 Now on the third day there was a wedding at Cana in Galilee, and Jesus' mother was there.
2 And Jesus and His disciples were invited to the wedding.
3 When the wine ran out, Jesus' mother said to Him, "They don't have any wine."
4 And Jesus said to her, "Of what concern is
SCHEDULE that to you and Me? My hour hasn't yet come."
5 His mother said to the servants, "Whatever He tells you, do it."
6 Now there were six stone jars standing there

that were used by the Jews for cleansing; each held twenty to thirty gallons.
7 Jesus told them, "Fill the jars with water." So they filled them to the brim.
8 Then He said to them, "Now draw some out and take it to the man in charge of the feast." So they took some to him.
9 But when the man in charge of the feast tasted the water that had become wine, and he didn't know where it had come from (even though the servants who drew the water knew), he called the bridegroom and said,
10 "Most people serve the fine wine first, and when they have become drunk they serve the poorer wine. You have kept the fine wine till now."
11 Jesus performed this first of His signs at Cana in Galilee and revealed His glory, and His disciples believed in Him. **FAITH**

12 After this, He went down to Capernaum with His mother and brothers and disciples, but they didn't stay there very long.

13 The Jewish Passover was near, so Jesus went up to Jerusalem.
14 And on the temple grounds He found sitting there those who sold oxen and sheep and doves, and the moneychangers.
15 So He made a whip out of ropes and drove them all from the temple grounds together with the sheep and the oxen, and poured out the money-changers' coins and overturned their tables.
16 And He told those who sold doves, "Get those out of here! Don't make My Father's house a business place!"
17 His disciples remembered that it was written,

17 An expression denoting strong anger. Anger is not wrong *per se* (cf. Mark 3:5; Matt. 21:12, 15).

ANGER
SIGNS
BODY
REMINDING
FAITH
SCRIPTURES
FAITH

"Zeal for Your house will eat Me up."
18 The Jews, in response, asked, "What sign are you going to show us to back up your actions?"
19 And Jesus replied, "Destroy this temple and in three days I will raise it again."
20 Then the Jews said, "It took forty-six years to build this temple; and you're going to raise it again in three days?"
21 (But He was speaking about His body as a temple.
22 So, when He was resurrected from the dead, His disciples remembered that He said this, and they believed the Scripture and Jesus' word.)
23 Now when He was in Jerusalem at the Passover feast, many believed in His name when they saw the signs that He performed.
24 But Jesus didn't entrust Himself to them because He knew them all,
25 and because He didn't need anybody to testify about people since He knew what was in human beings.

Chapter 3

1 Now there was a man named Nicodemus, who was one of the Pharisees and a Jewish ruler.
2 This man came to Jesus at night and said to Him, "Rabbi, we know that you are a teacher Who has come from God because nobody can do these signs that you are doing unless God is with him."
3 And Jesus replied, "Let Me assure you that unless a person is born again he cannot see God's empire."
4 Nicodemus said to Him, "How can a person be born when he is old? He can't enter his

NEW BIRTH

25 Cf. Matt. 15:18-20.

mother's womb a second time and be born, can
he?"
5 Jesus replied, "Let Me assure you, unless a
person is born of water and the Spirit, he cannot
enter God's empire.
6 What is born of flesh is flesh; what is born of
the Spirit is spirit.
7 Don't be surprised that I told you that you all
must be born again.
8 The wind blows where it wants to and you
hear its sound; yet you don't know where it comes
from or where it is going. That is how it is with
everyone who has been born of the Spirit."
9 And Nicodemus answered, "How can this be?"
10 Jesus replied, "Are you a teacher of Israel
and you don't know these things?
11 Let Me assure you that we speak those things
that we know and we testify about what we have
seen, but none of you has received our testimony.
12 If none of you believes the earthly things that
I have told you about, how will you believe if I tell
you about heavenly things?
13 Nobody has gone up to heaven except the
One Who came down from heaven—the Son of
Man.[1]
14 And as Moses lifted up the snake in the
desert, so the Son of Man must be lifted up
15 so that everybody who believes in Him may
have eternal life.

16 "God so loved the world that He gave
His unique Son, so that everybody who believes
in Him wouldn't perish, but would have eternal
life.
17 God didn't send His Son into the world to

FAITH

11 Cf. Luke 7:30.

[1] Some MSS add, *Who is in heaven.*

judge the world, but to save the world through Him.
18 Whoever believes in Him is not judged, but whoever doesn't believe in Him is already judged because he hasn't believed in the name of God's unique Son.

Light/ Darkness SIN HATRED

19 And this is the judgment: the Light has come into the world, but men loved darkness rather than the Light because their works were evil.
20 Everyone who practices evil hates the Light and doesn't come to the Light so that his works won't be exposed.

GOOD DEEDS

21 But whoever does the truth comes to the Light so that it may be clearly seen that his works have been carried out for God."
22 After this, Jesus and His disciples went into the land of Judea, and He spent some time with them there and baptized.
23 And John also was baptizing at Aenon near Salim because there were many waters there.
24 (John hadn't yet been thrown into prison.)
25 Therefore, there arose a discussion between John's disciples and a Jew about cleansing.
26 They came to John and said to him, "Rabbi, the One Who was with you across the Jordan, to Whom you testified, see, He is baptizing and everybody is going to Him."
27 John's response was, "A person can't receive anything unless it has been given to him from heaven.
28 You yourselves testify to the fact that I said,

19 A vital point for counselors to remember. Unregenerate men love evil; only the grace of God can change that love. Counselors who do not rely upon the Word and power of God, therefore, work against impossible odds.

20 It is Christ, the Light, who exposes evil deeds. Both His Word and the fulfillment of it in His life are the standards by which a counselee's life is to be judged.

'I am not the Christ,' but rather, 'I have been sent ahead of Him.'
29 The bridegroom has the bride; the bridegroom's friend who stands by him is delighted to hear the bridegroom's voice; so then, this joy of mine is complete.
30 He must increase, but I must decrease. **HUMILITY**
31 "The One Who comes from above is over all; the one who is of the earth belongs to the earth and speaks of the earth. The One Who comes from heaven is over all.
32 He testifies to what He has seen and heard, but nobody is receiving His testimony;
33 the one who does receive His testimony sets his seal to this, that God is true.
34 The One that God sent speaks God's words; **HOLY SPIRIT**
He didn't give Him the Spirit only in a limited way.
35 The Father loves the Son and has put everything into His hands.
36 Whoever believes in the Son has eternal life, **FAITH**
but whoever disobeys the Son won't see life, but God's wrath remains on him."

CHAPTER 4

1 So, when the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John
2 (though Jesus Himself didn't baptize; it was His disciples who did so),
3 He left Judea and went away again to Galilee.
4 And He had to pass through Samaria.
5 So He came to a Samaritan city called Sychar, near the land that Jacob gave to his son Joseph.

6 Jacob's well was there, so Jesus, tired from the trip, wearily sat down beside the well. It was about noon.

7 A Samaritan woman came to draw water. Jesus said to her, "Give Me a drink."

8 (His disciples had gone away into the city to buy food.)

9 So the Samaritan woman said to Him, "Since you are a Jew, how can you ask me, a Samaritan, for a drink?" (Jews don't associate with Samaritans.)

10 Jesus replied, "If you understood God's gift and Who it is that has said, 'Give Me a drink,' you would have asked Him and He would have given you living water."

11 She said to Him, "Sir, you don't have a pail to draw water, and the well is deep; where do you get living water?

12 You aren't greater than our father Jacob, who gave us this well and drank from it himself, together with his sons and his cattle, are you?"

13 Jesus replied in these words, "Everybody who drinks of this water will get thirsty again,

ETERNAL DIMENSION

14 but whoever drinks of the water that I will give him will never get thirsty any more. Instead, the water that I will give him will become in him a spring of water welling up to eternal life."

15 The woman said to Him, "Sir, give me this water so that I won't get thirsty or have to come here to draw water."

16 Jesus said to her, "Go call your husband and come here."

17 The woman replied by saying, "I don't have a husband." Jesus said to her, "You put it well when you said, 'I don't have a husband.'

18 You have had five 'husbands,' and the one

16-18 A clear example of penetrating confrontation.

that you have now isn't your husband. You told the truth about that!"
19 The woman said to Him, "Sir, I see that you are a prophet.
20 Our fathers worshiped on this mountain, and you say that the place where one must worship is in Jerusalem—"
21 Jesus said to her, "Believe Me, woman, an hour is coming when you won't worship the Father on this mountain or in Jerusalem.
22 You worship what you don't know; we worship what we know because salvation comes from the Jews.
23 Nevertheless, an hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; and, indeed, it is such persons that the Father is looking for to worship Him.
24 God is spirit, and those who worship Him must worship in spirit and in truth." **HOLY SPIRIT** **TRUTH**
25 The woman said to Him, "I know that the Messiah is coming (the One Who is called Christ), and He will make everything clear to us."
26 Jesus said to her, "I am He, the very One Who is speaking to you!"
27 Just then His disciples came, and they were surprised that He was speaking with a woman (yet none of them said, "What are you doing?" or "Why are you speaking with her?").
28 So the woman left her water jar and went off to the city and said to the people,
29 "Come, see a man who told me everything I have done! Isn't this the Christ?"
30 They left the city and came toward Him.
31 Meanwhile, His disciples encouraged Him, "Rabbi, eat."
32 But He said to them, "I have food to eat that you don't know anything about." **SATISFACTION**

33 So they said to one another, "Somebody hasn't brought Him something to eat, has he?"
34 Jesus said to them, "My food is to do the will of the One Who sent Me and to finish His work.
35 Don't you say that there are four months yet before the harvest comes? I tell you, lift up your eyes and look at the fields; they are white for harvest.
36 Already the reaper receives wages and gathers fruit for eternal life, so that the sower and the reaper may rejoice together.
37 So in this instance the saying comes true, 'One sows and another reaps.'
38 I sent you to reap that which you haven't labored over. Others have labored and you have stepped in to benefit from their labor."

FAITH

39 A number of Samaritans from that city believed in Him because of the woman's testimony, "He told me everything I have done!"
40 So when the Samaritans came to Him, they asked Him to stay with them, and He stayed there two days.

FAITH

41 And many more believed because of His word,
42 and they said to the woman, "It is no longer because of what you said that we believe; now we ourselves have heard and we know that this man really is the world's Savior."
43 After these two days He left there for Galilee.
44 (Jesus Himself testified that a prophet isn't honored in His own country.)
45 When He came into Galilee, the Galileans re-

32-34 Christ here expresses an important truth that many dissatisfied counselees need to learn. There is a deep sense of satisfaction that comes from doing the work of Christ. A sense of satisfaction results in peaceful bodily feelings similar to those that result from eating. That is one reason why persons without satisfaction often overeat. Cf. Acts 27:35, 36. Contrast 6:26, 27.

ceived Him, because they saw everything that He did at Jerusalem during the feast, since they too had gone to the feast.

46 So He came again to Cana of Galilee, where He had made water wine. And there was a certain officer of the king whose son was sick at Capernaum.

47 When he heard that Jesus was coming from Judea to Galilee, he went to Him and begged Him to come down and heal his son, because he was about to die.

SIGNS

48 So Jesus said to him, "Unless they see signs and wonders they just won't believe."

49 The king's official kept on saying, "Sir, come down before my child dies."

FAITH ACTION

50 Jesus said to him, "Go, your son lives." The man believed the word that Jesus spoke to him, and went.

51 And already, as he was going down, his slaves met him, saying that his son was alive.

52 So he asked them the hour when he had taken a turn for the better, and they said to him, "Yesterday at one o'clock the fever left him."

53 The father knew that was the very hour when Jesus told him, "Your son lives." And he himself and his entire household believed.

54 Now this was the second sign that Jesus did when He came from Judea to Galilee.

CHAPTER 5

1 Some time after this there was a Jewish feast and Jesus went up to Jerusalem.

2 Now in Jerusalem, by the sheep gate, there is a pool (that is called Bethesda[1] in Hebrew) that has five porticoes

[1] Or *Bethzatha* or *Bethsaida,* according to other MSS.

3 at which lay a great number of sick people—
blind, lame and paralyzed.[1]
4[2]
5 And there was a certain man there who had
been ill for thirty-eight years.
6 When Jesus saw him and knew that he had
AGENDA been sick for a long time, He said to him, **"Do you**
HOPE **want to be well?"**
7 And the sick man answered Him, "Sir, I don't
have anybody to put me into the pool when the
water is stirred. While I am getting there, somebody
else goes down before me."
8 Jesus said to him, "Get up; take your mat and
walk."
9 And immediately the man was well, and he
took his mat and walked. And that day was a
Sabbath.
10 So, the Jews said to the man who had been
healed, "It is a Sabbath; it isn't lawful for you to
carry your mat."
11 But he answered them, "The one who made
me well told me, 'Take your mat and walk.' "
12 They asked him, "Who is this person who
told you to take it and walk?"
13 But the man who had been healed didn't know
Who He was since Jesus had withdrawn to avoid
a crowd in the place.
14 Later on, Jesus found him in the temple and

6 It is important to determine the concerns of those whom we seek to help; asking direct questions is often the only way to discover the facts. The counselor needs to learn from each counselee exactly what his agenda may be. Christ's question also raises hope.

14 While it is not certain that this man's illness was the direct result of specific sin on his part, there is reason to believe this was so. At any rate,

[1] Some MSS add, *waiting for the stirring of the water.*

[2] Some MSS add vs. 4: *From time to time an angel from the Lord went down into the pool and stirred the water. The first person to get into the pool after the stirring of the water was healed of whatever disease he had.*

said to him, "See, you are well again. Sin no more, or something worse may happen to you."
15 The man went off and told the Jews that it was Jesus Who had made him well.
16 (That was why the Jews persecuted Jesus—because He did this on a Sabbath.)
17 But He responded, "My Father works until now, so I work."
18 So for this reason too the Jews looked for a way to kill Him, not only because He broke the Sabbath, but because He called God His own Father, thereby making Himself equal to God.
19 Jesus then answered them with these words, "Let Me assure you, the Son can't do anything on His own, but only what He sees the Father doing. Whatever He does the Son does too.
20 The Father loves the Son and shows Him everything that He does, and He will show Him greater works than these, at which you will be amazed.
21 As the Father resurrects the dead and gives them life, so too the Son gives life to those that He wants to.
22 The Father doesn't judge anybody but instead has given all judgment to the Son,
23 so that everybody must honor the Son just as they honor the Father. Whoever doesn't honor the Son doesn't honor the Father Who sent Him.
24 Let Me assure you that whoever hears My word and believes the One Who sent Me has eternal life and doesn't come into judgment but has passed from death to life.

SIN and SICKNESS

MURDER

DISCIPLESHIP

Jesus' warning surely shows the possibility. But 9:3 shows also that not all affliction results from personal sin. Cf. also James 5:14-16.

19, 20, 30 Cf. 8:28, 31. Discipleship reflects the relationship of the Father to the Son, who does and says what He has seen and heard in the Father.

25 Let Me assure you that the hour is coming,
and now is, when the dead will hear the voice of
God's Son, and those who hear will live.
26 Just as the Father has life in Himself, so too
He has granted the Son to have life in Himself.
AUTHORITY 27 And He granted Him authority to pass judg-
ment, because He is the Son of Man.
28 Don't be surprised at this; the hour is coming
when all who are in the graves will hear His voice
29 and will come forth—those who have done
good to a resurrection of life and those who have
done evil to a resurrection of judgment.
30 "I can't do anything on My own. As I hear,
I judge. But My judgment is just because I don't
seek what I want but what the One Who sent Me
wants.
WITNESS 31 If I testify about Myself, My testimony will
not hold true.
32 There is another who testifies about Me, and
I know that the testimony that he gives about Me
is true.
33 You have sent to John and he has testified to
the truth—
34 not that I receive human testimony, but I
speak about it so that you may be saved.
35 He was a burning and shining lamp and you
were willing to enjoy his light for a time.
36 But I have a greater witness than John: the
works that the Father has given Me to complete,
these very works that I am doing testify about Me—
that the Father has sent Me.
37 And the Father Who sent Me has Himself
testified about Me. You have never heard His voice
or seen His form,
38 and you don't have His word remaining with
FAITH you because you don't believe the One Whom He
sent.

39 You search the Scriptures because you think that by them you will gain eternal life. But they testify about Me! **SCRIPTURES WITNESS**
40 Yet you don't want to come to Me so that you may have life.
41 "I don't accept human praise,
42 but I have known you—that you don't have God's love in yourselves.
43 I have come in My Father's name and you won't receive Me; yet if somebody else comes in his own name you will receive him.
44 How can you believe when you accept praise from one another yet don't seek the praise that comes from the only God?
45 Don't think that I will accuse you to the Father; Moses accuses you—the very one in whom you have hoped!
46 If you had believed Moses, you would have believed Me, because He wrote about Me. **SCRIPTURES**
47 So if you don't believe his writings, how are you going to believe Me?" **FAITH**

CHAPTER 6

1 After this, Jesus went off across the Sea of Galilee (the Sea of Tiberias).
2 But a large crowd followed Him, because they saw the signs that He performed upon sick people.
3 So Jesus went up into the mountains and sat there with His disciples.
4 The Jewish feast, the Passover, was near.
5 Jesus lifted up His eyes and saw a large crowd coming toward Him and said to Philip, "Where are we going to buy enough bread for

40 The Scriptures teach not only the inability of men to believe, but also their unwillingness to come to Christ (see also 3:19-21).

these people to eat?"

TESTING

6 (He asked this to test him; He knew what He was going to do.)

7 Philip answered Him, "Two hundred denarii wouldn't buy enough bread for each to have a scrap!"

8 Andrew, one of the disciples (who was Simon Peter's brother), said to Him,

9 "There is a boy here who has five barley loaves and two fish, but they won't be of much help in feeding so many!"

10 Jesus said, "Have the people sit down." Now there was plenty of grass in that place, so about five thousand men sat down.

11 Then Jesus took the loaves and gave thanks and distributed them to those who were seated; then He also did the same with the fish—as much as they wanted!

ABUNDANCE

12 Now when they were filled, He told His disciples, "Collect the pieces that are left over, so that none will be lost."

13 So they collected and filled twelve baskets with the pieces of the five barley loaves that were left over by those who ate.

14 Then, when the people saw the sign that He had performed, they said, "This is really the Prophet Who is to come into the world."

15 Because Jesus knew that they were about to come and try to make Him king by force, again He withdrew into the mountain by Himself.

16 Now when evening came, His disciples went down to the sea,

17 got into a boat and went across the sea toward Capernaum. It was now dark, and Jesus hadn't yet joined them.

18 The sea was aroused by a strong wind that began to blow.

19 When they had rowed about three or four miles, they saw Jesus walking on the water, coming nearer to the boat, and they were terrified. **FEAR**
20 But He said to them, "It is I. Don't be afraid."
21 Then they wanted to take Him into the boat; and at once the boat arrived at the shore to which they were going.

22 The next day, the crowd that was standing on the other side of the sea saw that there had been only one boat there and that Jesus didn't get into the boat with His disciples, but that His disciples had gone off alone.
23 Other boats from Tiberias came near the spot where they ate the bread after the Lord had given thanks.
24 So when the crowd saw that neither Jesus nor His disciples were there, they got into the boats and went to Capernaum, looking for Jesus.

25 And upon finding Him across the sea they said to Him, "Rabbi, when did You get here?"
26 Jesus responded by saying, "Let Me assure you of one thing: you aren't looking for Me because of the signs you saw. Rather, it is because you ate the loaves and were satisfied.
27 Don't work for food that perishes, but for food that remains to eternal life which the Son of Man will give you. He is the One on Whom God has set His seal." **WORK**
28 Then they said to Him, "What should we do to accomplish God's works?"
29 Jesus answered them with these words: "This is God's work—that you believe in Him Whom He has sent." **FAITH**
30 Then they said to Him, "What sign are you going to perform then, that we may see and be- **SIGNS**

26, 27 Contrast 4:32-34. Priorities in work are crucial.

lieve you? What are you going to do?
31 Our fathers ate manna in the desert, as it is written, 'He gave them bread from heaven to eat.' "
32 Jesus said to them, "Let Me assure you of this—it wasn't Moses who gave you bread from heaven! My Father is giving you the true Bread from heaven.
33 God's Bread is the One Who comes down from heaven and gives life to the world."
34 Then they said to Him, "Lord, give us that bread once and for all!"
35 Jesus said to them, "I am the Bread of life.
FAITH Whoever comes to Me won't ever go hungry, and whoever believes in Me won't ever be thirsty.
36 But I have told you that even though you have seen Me you won't believe.
37 Everybody that the Father gives Me will come to Me, and whoever comes to Me I certainly won't cast outside.
38 I say this because I came down from heaven not to do what I want, but to do what the One Who sent Me wants.
39 And here is what the One Who sent Me
PERSEVERANCE wants: that I lose none of all those that He gave Me, but that I shall resurrect them on the last day.
40 This is what My Father wants: that every-
FAITH body who sees the Son and believes in Him may have eternal life, and I shall resurrect him on the last day."
41 Then the Jews began to murmur about Him because He said, "I am the Bread that came down from heaven."
42 They said, "Isn't this Jesus, Joseph's son, whose father and mother we know? How is it that he now says, 'I came down from heaven'?"
COMPLAINT 43 Jesus answered them, saying, "Don't murmur among yourselves.

44 Nobody can come to Me unless the Father
Who sent Me draws him, and I shall resurrect him
on the last day.
45 It is written in the prophets, 'And they will all
be taught by God.' Everybody who has heard and
learned from the Father comes to Me.
46 That doesn't mean that anybody has seen the
Father except the One Who is from God; He has
seen the Father.
47 Let Me assure you that whoever believes has **FAITH**
eternal life.
48 I am the Bread of life.
49 Your fathers ate manna in the desert—and
died!
50 This is the Bread coming down from heaven
so that when people eat it they won't die.
51 I am the living Bread that came down from
heaven. If anybody eats this Bread, he will live
forever. And the bread that I will give for the life
of the world is My flesh."
52 Then the Jews violently argued with each
other, saying, "How can this person give us his
flesh to eat?"
53 So Jesus said to them, "Let Me assure you,
unless you eat the flesh of the Son of Man and
drink His blood, you have no life in you.
54 Whoever eats My flesh and drinks My blood
has eternal life, and I shall resurrect him on the last
day.
55 My flesh is real food and My blood is real
drink.
56 Whoever eats My flesh and drinks My blood
remains with Me and I with him.
57 As the living Father sent Me, and I live be-
cause of the Father, so too, whoever eats Me will
live because of Me.
58 This is the Bread that came down from

heaven, but it isn't like what your fathers ate (and died); whoever eats this Bread will live forever."
59 He said these things while teaching in a synagogue at Capernaum.

60 As a result, many of His disciples, when they heard it, said, "This is a hard message; who can hear it?"

COMPLAINT

61 But Jesus knew in Himself that His disciples were murmuring about this and said to them, "Do you stumble over this?
62 Then what if you see the Son of Man ascending to where He was at first?
63 The Spirit gives life; the flesh isn't of any benefit; the words that I have spoken to you are spirit and life.

FAITH

64 Yet there are some of you who don't believe" (Jesus knew from the beginning who didn't believe and who was the one who would betray Him).
65 And He continued, "For this reason I have told you that nobody can come to Me unless it is granted to him by the Father."

66 From then on, many of His disciples turned back and walked with Him no longer.
67 Then Jesus said to the Twelve, "Don't you want to go too?"
68 Simon Peter responded, "Lord, to whom shall we go? You have the words of eternal life.
69 We have believed and have come to know that You are God's Holy One."
70 Jesus answered them, "Didn't I choose the twelve of you? Yet one of you is a devil."
71 (He spoke about Simon Iscariot's son, Judas, because he—one of the Twelve—was going to betray Him.)

61 Jesus interpreted this grumbling as evidence of stumbling. Counselors who hear such complaints should look for points in which those who express them are themselves at fault. Cf. 6:43.

Chapter 7

1 After this Jesus traveled about Galilee; He
didn't want to travel in Judea because the Jews
were looking for a way to kill Him.
2 Now the Jewish Feast of Tabernacles was near,
3 so His brothers said to Him, "Leave here and
go to Judea so that your disciples can see the
works you are doing.
4 Nobody does things secretly if he wants to be
known publicly. Since you are doing these things,
show yourself to the world."
5 (His brothers didn't believe in Him either.)
6 So Jesus told them, "My time hasn't yet come; **SCHEDULING**
but your time is always right.
7 The world can't hate you, but it hates Me be- **HATE**
cause I testify about it—that its works are evil.
8 You go up to the feast; I am not going to this
feast now because My time hasn't fully come." **SCHEDULING**
9 After He said these things to them, He stayed
in Galilee.
10 But after His brothers went up to the feast,
then He went up too, not publicly but secretly.
11 Then the Jews were looking for Him at the
feast and said, "Where is that man?"
12 And there was much murmuring about Him **COMPLAINT**
in the crowds. Some said, "He is a good man," but
others said, "No, he just deceives the crowd."
13 However, nobody spoke about Him publicly **FEAR**
for fear of the Jews.
14 But at about the middle of the feast Jesus
went up into the temple and taught.
15 The Jews expressed surprise, saying, "How

3-9 So Christians must not publicize themselves (cf. Matt. 4:5, 6).
6 Jesus' ministry was conducted according to a divine schedule (cf. John 2:4; 7:8, 30; 13:1). If counselees wish to accomplish something, they too must schedule their work.
7 Cf. 3:19, 20.

did this man learn the Scriptures without a rabbinical education?"
16 Jesus answered them and said, "My teaching is not really Mine, but His Who sent Me.
17 If anybody wants to do His will, he will know about the teaching—whether it comes from God or whether what I say comes from Myself.
18 Whoever says what comes from himself is seeking his own glory; but the One Who seeks the glory of Him Who sent Him is true, and there is no unrighteousness in Him.
19 Didn't Moses give you the law? Yet none of you does what the law requires. Why do you want to kill Me?"
20 The crowd answered, "You have a demon! Who wants to kill you?"
21 Jesus answered in these words, "I did one work and you were all amazed.
22 Because Moses gave you circumcision (not that it came from Moses, but from the fathers), you circumcise a boy on the Sabbath.
23 If a boy can receive circumcision on the Sabbath without breaking Moses' law, why are you
ANGER angry with Me for making the whole man well on a Sabbath?
JUDGMENT 24 Don't judge according to what appears on the surface; make a right judgment."
25 Then some of the people from Jerusalem said, "This isn't the one they are trying to find a way to kill, is it?
26 Why, just look—he is speaking openly and

24 The Bible does not prohibit judgment, but here commands it. Prohibitions have to do with abuses of judgment (cf. 8:15; Matt. 7:1-5). One failure in judgment is the attempt to judge *motives*, when only God looks on the heart. Human judgment must always be a judgment of *words and actions* (man can look only on the outward appearance—I Sam. 16:7; see also Acts 1:24; 15:8; I Thess. 2:4). Even that judgment must be based upon full investigation of facts (cf. Prov. 18:13, 15, 17). Here they were judging Christ without thinking through the evidence.

they aren't saying a thing to him! Surely, the rulers haven't come to the conclusion that he is the Christ, have they?
27 Of course we know where this man comes from; but when the Christ comes, nobody will know where he comes from."
28 So as He was teaching on the temple grounds Jesus shouted out and said, "You know Me and where I come from, do you? I haven't come on My own, but He Who sent Me is true, and you don't know Him.
29 I know Him because I come from Him and He sent Me."

SCHEDULE

30 So they tried to arrest Him, but nobody laid a hand on Him because His hour hadn't come yet.
31 And a number of those in the crowd believed in Him and said, "When the Christ comes, will he perform more signs than this man has?"

COMPLAINT

32 The Pharisees heard the crowd murmuring these things about Him, so the chief priests and the Pharisees sent attendants to arrest Him.
33 Then Jesus said, "I am going to be with you only a little while longer, then I am going to the One Who sent Me.
34 You will look for Me but you won't find Me, because where I will be you won't be able to come."
35 So the Jews said to one another, "Where is he going that we won't find him? He isn't going to those who are dispersed among the Greeks and teach the Hellenists, is he?
36 What does he mean, 'You will look for Me but won't find Me, because where I will be you won't be able to come'?"
37 Now on the last day of the feast Jesus stood up and shouted these words, "If anybody is

thirsty, let him come to Me and drink!
SCRIPTURES 38 Whoever believes in Me, as the Scripture says, rivers of living water will flow from within him."
SPIRIT 39 Now this He said about the Spirit Whom
FAITH those who believed in Him were going to receive (the Spirit hadn't come yet because Jesus hadn't been glorified yet).

40 Then when they heard these words, some of the crowd said, "This really is the Prophet";
41 others said, "He is the Christ"; but still others said, "The Christ won't come from Galilee, will He?
42 Doesn't the Scripture say that the Christ will be David's descendant and come from Bethlehem, the village where David lived?"
43 So then, there was a division among the members of the crowd because of Him.
44 Some of them wanted to arrest Him, but nobody laid his hands on Him.

45 Then the attendants returned to the chief priests and Pharisees, who asked them, "Why didn't you bring him?"
46 The attendants replied, "Nobody ever spoke like this man!"
47 Then the Pharisees answered them, "You haven't been deceived too, have you?
48 None of the rulers or the Pharisees have believed in him, have they?
49 But this crowd, that doesn't know the law, is cursed!"
50 Nicodemus, who had gone to Him earlier, and who was one of them, said to them,
LAW 51 "Our law doesn't judge a person without first hearing from him and determining what he has done, does it?"
52 They answered and said to him, "You aren't

also from Galilee, are you? Search and see if a prophet is to arise from Galilee."
53 [1]

Chapter 8[2]

LIGHT

12 Then Jesus spoke to them again, saying, "I am the Light of the world; whoever follows Me will never walk in darkness but will have the Light of life."

WITNESS

13 Then the Pharisees said to Him, "You are testifying about yourself; your testimony isn't true."
14 Jesus answered and said to them, "Even if I do testify about Myself, My testimony is true, because I know where I came from and where I am going, but you don't know where I came from or where I am going.

JUDGING

15 You judge according to the flesh; I judge nobody.
16 But even if I were to judge, My judgment would be true, because I am not alone, but the One Who sent Me is with Me.

WITNESS

17 Even in your law it is written that the testimony of two persons is to be accepted as true.
18 I am testifying about Myself and the Father Who sent Me testifies about Me."
19 Then they said to Him, "Where is your father?" Jesus replied, "You don't know either Me or My Father. If you knew Me you would have known My Father too."

SCHEDULING

20 He spoke these words in the treasury area as He taught on the temple grounds. But nobody arrested Him, because His hour hadn't come yet.
21 Then He said to them again, "I am leaving

[1] The best MSS do not include 7:53–8:11 (the story of the woman taken in adultery).
[2] See the footnote on 7:53.

and you will look for Me and die in your sin; where I am going you can't come."
22 Then the Jews said, "He isn't going to kill himself, is he?" because He said, "Where I am going you can't come."
23 And He said to them, "You are of the things below, I am of the things above; you are of this world, I am not of this world.
SIN
24 That's why I said you will die in your sins; if you don't believe that I am He, you will die in your sins."
25 Then they said to Him, "Who are you?" Jesus said to them, "Why indeed do I speak to you at all?
26 I have much to say about you and to judge; nevertheless, the One Who sent Me is true, and what I have heard from Him I speak to the world."
27 They didn't understand that He spoke to them about the Father,
28 so Jesus said, "When you lift up the Son of
DISCIPLESHIP
Man, then you will understand that I am He, and that I don't do anything on My own. Instead, just what the Father taught Me is what I speak.
29 And the One Who sent Me is with Me; He didn't leave Me alone, because I always do those things that please Him."
30 As He spoke these things many believed in Him.
31 Then Jesus said to the Jews who had believed in Him, "If you continue in My word you are really My disciples,
FREEDOM
32 and you will know the truth and the truth will free you."

28-31, 38 Discipleship reflects the relationship of the Son to the Father. Jesus does only that which He has seen and heard in the Father (vss. 26 28; 3:32; 5:19, 20; 15:15). Likewise, disciples learn Jesus truth by His Word and remain in it (31[b], 32). Such *binding* to Christ is the path to freedom (vss. 32, 34, 36).

33 They answered Him, "We are Abraham's descendants; and we have never been enslaved to anybody! How can you say, 'You will be freed'?"

SLAVERY TO SIN

34 Jesus answered them, "Let Me assure you, everybody who commits sin is sin's slave.
35 But a slave doesn't remain in the home permanently; a son does.
36 So if the Son frees you, you will be free indeed.
37 I know that you are Abraham's descendants, but you are looking for a way to kill Me because you have no room in you for My word.
38 What I have seen with My Father is what I speak, and what you have heard from your father is what you do."
39 They answered and said to Him, "Our father is Abraham!" Jesus said to them, "If you were Abraham's children, you would do Abraham's works.
40 But as it is you are looking for a way to kill Me—a Man Who has spoken to you the truth that I heard from God. Abraham didn't do that!
41 You are doing the works of your father." They said to Him, "We weren't born out of fornication; we have one Father—God!"
42 Jesus said to them, "If God were your Father you would love Me, because I came here from God. I didn't come on My own; I came because He sent Me.
43 Why don't you understand My speech? Because you can't hear My word.

SATAN

44 You are from your father the devil, and you want to carry out your father's desires. He was a

34 Cf. Rom. 7.

37 Worry, riches, desires, interests, etc., can crowd out Christ's Word (cf. Matt. 13:22).

44 Counselors should not be surprised to discover that unbelievers act like their father, the devil. Their desires will lead them to act contrary to the law of God.

MURDER

murderer from the beginning, and didn't remain in the truth because the truth isn't in him. When he lies, he speaks from his own nature, since he is a liar and the father of it.

LYING

TRUTH

45 So it is because I am speaking the truth that you don't believe Me.

46 Which one of you can convict Me of sin? If I speak the truth, why don't you believe Me?

47 Whoever is from God listens to the words that are from God. The reason why you don't listen to them is that you aren't from God."

48 The Jews answered and said to Him, "We put it well when we said that you are a Samaritan and have a demon, didn't we?"

49 Jesus answered, "I don't have a demon. Rather, I am honoring My Father, but you dishonor Me.

50 I am not seeking My own glory; there is One Who seeks and judges.

51 Let Me assure you, if anybody keeps My word, he will never see death."

52 The Jews said to Him, "Now we know that you have a demon! Abraham and the prophets died, but you say, 'If anybody keeps My word, he will never see death.'

53 You aren't greater than Abraham and the prophets who died, are you? Who do you claim you are, anyway?"

54 Jesus replied, "If I glorify Myself, My glory means nothing. It is My Father Who glorifies Me —the One that you say is 'our God.'

55 And you haven't known Him, but I know Him. So if I say that I don't know Him, I will be a liar like you. But I do know Him and I keep His word.

56 Your father Abraham was delighted at the

47 Church discipline operates on this principle (cf. Matt. 18:15-17).

prospect of seeing My day; and he saw it and rejoiced."
57 Then the Jews said to Him, "You aren't even fifty years old yet; and you have seen Abraham?"
58 Jesus said to them, "I assure you, before Abraham was born, I AM."
59 Then they picked up stones to throw at Him, but Jesus hid Himself and left the temple grounds.

CHAPTER 9

1 Now as He passed by He saw a man who had been blind from his birth.
2 And His disciples asked Him, "Rabbi, who sinned—this man or his parents—that he was born blind?"
3 Jesus replied, "Neither this man nor his parents sinned; rather, this happened so that God's works might be brought to light by him.
4 We must work the works of the One Who sent Me while it is day. Night is coming when nobody can work.
5 As long as I am in the world, I am the Light of the world."
6 When He had said this, He spit on the ground, made mud out of the saliva and smeared the mud on his eyes.
7 Then He said to him, "Go wash in the pool of Siloam" (which means "sent"). So he went and washed and came back seeing.
8 Then his neighbors and those who had seen him begging before said, "Isn't this the one who

PROVIDENCE

2, 3 Particular afflictions are not necessarily related to particular sins in particular individuals. Cf. 11:4. Job is a sturdy witness to this fact. But see comments on 5:14. According to vs. 34, like Job's counselors, the Pharisees wrongly attributed such afflictions to particular sins of individuals.

6 Not to heal, but to give hope (an important element in counseling); cf. Mark 7:33.

used to sit and beg?"
9 Some said, "He is." Others said, "No, but he
does look like him." But he said, "I am the one."
10 Then they said to him, "How were your eyes
opened?"
11 He replied, "The man named Jesus made
mud and anointed my eyes and told me, 'Go to
Siloam and wash.' So I went and washed and
saw!"
12 Then they said to him, "Where is he?" He
said, "I don't know."
13 They took the man who used to be blind to
the Pharisees.
14 (Now, the day on which Jesus made clay and
opened his eyes was a Sabbath.)
15 So the Pharisees asked him again how he had
come to see. And he told them, "He put mud on
my eyes, I washed and I see."
16 Then some of the Pharisees said, "This man
isn't from God, because he doesn't keep the Sab-
bath." But others said, "How can a sinful man per-
form such signs?" So there was a division among
them.
17 Then they said to the blind man again, "What
do you say about him; it was your eyes that he
opened." He said, "He's a prophet!"
18 But the Jews didn't believe that he had
been blind and now could see, until they called the
parents of the man who had been enabled to see,
19 and asked them, "Is this your son that you
say was born blind? How is it that he can see
now?"
20 Then his parents answered and said, "We
know that this is our son and that he was born
blind,
21 but we don't know how he now can see, and
we don't know who opened his eyes. Ask him; he's

of age. Let him speak for himself."
22 His parents said this because they were afraid of the Jews, since the Jews had already agreed that if anybody confessed Him as the Christ he would be ousted from the synagogue.
23 That is why his parents said, "He is of age; ask him."

FEAR

24 So a second time they called the man who was blind and they said, "Give God the glory; we know that this man is a sinner."
25 Then he answered, "I don't know whether he is a sinner or not. I know only one thing—I used to be blind but now I can see!"
26 So they said to him, "What did he do to you; how did he open your eyes?"
27 He replied, "I told you, but you wouldn't listen. Why do you want to hear it again? You don't want to become his disciples too, do you?"

DISCIPLESHIP

28 And they ridiculed him and said, "You are a disciple of that person; we are Moses' disciples!
29 We know that God has spoken by Moses, but we don't know where this man comes from."
30 The man responded, saying, "Isn't that amazing! You don't know where he comes from, but he opened my eyes.
31 We know that God doesn't listen to sinful people. But if somebody is God-fearing and does His will, He listens to him.
32 Since time began nobody has ever heard of anybody opening the eyes of a man born blind.
33 If this man wasn't from God, he couldn't do anything."
34 They answered, "Everything about your birth was sinful; are you trying to teach us?" So they threw him out of the synagogue.
35 Jesus heard that they had thrown him out of the synagogue and found him and said, "Do

you believe in the Son of Man?"
36 He answered, "Who is he, sir? Tell me, so I may believe in him."
37 Jesus replied, "Not only have you seen Him; He is the One Who is speaking to you!"
38 Then he said, "Lord, I believe." And he worshiped Him.
39 And Jesus said, "I came into this world for judgment, so that those who don't see may see and those who see may be blinded."
40 Some of the Pharisees who were there heard this and said to Him, "We aren't blind then, are we?"
41 Jesus said to them, "If you were blind, you wouldn't be guilty of sin. But since in fact you say, 'We see,' your sin remains.

Chapter 10

1 "Let Me assure you, whoever doesn't enter the sheepfold by the door but climbs in some other way is a thief and a robber,
2 but the one who enters by the door is the shepherd of the sheep.
3 The gatekeeper will open the door for him. The sheep hear his voice; he calls his own sheep by name and leads them out.
4 When he has brought out all his own, he walks in front of them and his sheep follow him because they know his voice.
5 Yet they certainly won't follow a stranger; rather, they will flee from him because they don't know the voice of strangers."
6 Jesus used this figure of speech with them, but they didn't understand what He was telling them.

7 Then Jesus said again, "Let Me assure you that
I am the Door of the sheep.
8 All who came before Me are thieves and rob-
bers; but the sheep didn't listen to them.
9 I am the Door: anybody who enters through
Me will be saved and will go in and out and will
find pasture.
10 The only reason the thief comes is to steal — ABUNDANCE
and kill and destroy; I came so that they may have
life—in abundance!
11 I am the good Shepherd. The good Shepherd — SHEPHERDING
lays down His life for the sheep.
12 A hired man, because he isn't a shepherd
and doesn't own the sheep, leaves the sheep and
runs when he sees the wolf coming, and the wolf
grabs them and scatters them.
13 This happens because he is a hired man and
doesn't really care about the sheep.
14 "I am the good Shepherd, I know My own
and My own know Me
15 just as the Father knows Me and I know the
Father. And I lay down My life for the sheep.
16 And I have other sheep that are not in this
fold. I must lead them too. They also will listen
to My voice, and the two will become one flock
with one Shepherd.
17 "The Father loves Me because I am laying
down My life; but I will take it up again.
18 Nobody takes it from Me; rather, I lay it
down on My own. I have authority to lay it down
and I have authority to take it up again. I received
this authority as a command from My Father."
19 Again a division arose among the Jews as
the result of these words.
20 Many of them said, "He has a demon and is — DEMON

10 Counselors should not settle for coping; Christians may live a fuller, more victorious life.

crazy! Why do you listen to him?"
21 Others said, "These aren't the words of somebody who has a demon. A demon can't open the eyes of the blind, can he?"
22 At that time, the Feast of Dedication took place in Jerusalem.
23 It was winter and Jesus was walking on the temple grounds in Solomon's porch.
24 Then the Jews gathered around Him and said to Him, "How long are you going to keep us in suspense? If you are the Christ, tell us plainly."
25 Jesus answered them, "I told you, but you
FAITH don't believe. The works that I am doing in My Father's name testify about Me; but still you don't believe
26 because you are not part of My flock.
27 My sheep listen to My voice, and I know them and they follow Me.
28 And I give them eternal life and they will never perish. And nobody will snatch them out of My hand.
29 My Father, Who gave them to Me, is greater than all and nobody can snatch them out of My Father's hand.
30 I and the Father are One."
31 The Jews picked up stones again to stone Him.
32 Jesus responded, "I have shown you many good works from the Father; because of which of these works are you going to stone Me?"
33 The Jews replied, "We aren't going to stone you for a good work but for blasphemy---because you, being a man, claim to be God."

20 Insanity and demon possession are closely related in the Scriptures; the latter is set forth as one cause of the former. That seems to be the intention here.

27-30 The double grip of the Father and Son preserves God's children, who will (therefore) never perish (cf. I Pet. 1:3-5).

34 Jesus answered them, "Isn't it written in your law, 'I said you are gods'?
35 If He called those to whom God's word came 'gods' (and the Scripture can't be broken), **SCRIPTURES**
36 should you say about the One that the Father set apart and sent into the world, 'You are blaspheming,' because I said, 'I am God's Son'?
37 If I am not doing My Father's works, don't believe Me;
38 but if I am doing them, even if you don't believe Me, believe the works, so that you may know and continue to know that the Father is in Me and I am in the Father."
39 Then they again looked for a way to arrest Him, but He escaped from their hands.
40 So He went away again across the Jordan to the spot where John first baptized, and stayed there.
41 And many came to Him and said, "John didn't perform a sign, but everything that John said about this person was true."
42 And many believed in Him there. **FAITH**

Chapter 11

1 Now there was a certain man named Lazarus, from Bethany (Mary and her sister Martha's village), who was sick.
2 And it was the Mary who had poured perfume on the Lord and wiped His feet with her hair, whose brother Lazarus was sick.
3 So the sisters sent word to Him, "Lord, your good friend Lazarus is sick."
4 When Jesus heard this, He said, "This sickness isn't going to lead to his death; rather, it has hap-

4 Cf. 9:3. Counselees must be shown that trials have this ultimate purpose.

pened for God's glory, so that God's Son may be glorified by it."

5 Now Jesus loved Martha and her sister and Lazarus.

6 Yet when He heard that he was sick, He remained where He was for two more days.

7 Then, after this, He said to His disciples, "Let's go to Judea again."

8 His disciples said to Him, "Rabbi, the Jews just now wanted to stone you; are you going back there again?"

9 Jesus replied, "There are twelve hours of daylight, aren't there? If somebody walks in the daylight he won't stumble, because he is able to see by the world's light;

10 but if somebody walks at night he stumbles, because the light isn't with him."

LIGHT

11 So He said. Then, after this, He said to them, "Our friend Lazarus has fallen asleep; nevertheless I am going to awaken him."

12 The disciples said to Him, "Lord, if he is sleeping he will recover."

13 (Jesus had spoken about his death, but they thought that He was speaking about literal sleep.)

14 So, then, Jesus told them plainly, "Lazarus is dead,

15 and I am glad that I wasn't there for your sakes—so that you may believe; but now let's go to him."

FAITH

16 Then Thomas, who was called "the Twin," said to his fellow disciples, "Let's go too, so that we may die with Him."

17 Now when Jesus arrived, He found that Lazarus had already been in the tomb four days.

18 Bethany was near Jerusalem, about two miles away,

19 and many Jews had come to Martha and

Mary to console them about their brother. GRIEF
20 When Martha heard that Jesus was coming,
she went to meet Him, but Mary sat at home.
21 Then Martha said to Jesus, "Lord, if You had
been here, my brother wouldn't have died.
22 But even now I know that whatever You ask
God for, God will give You."
23 Jesus said to her, "Your brother will be resur-
rected."
24 Martha said to Him, "I know he will rise
again in the resurrection on the last day."
25 Jesus said to her, "I am the Resurrection and
the Life; whoever believes in Me—even if he dies—
will live,
26 and everybody who lives and believes in Me
will never die. Do you believe this?"
27 She said to Him, "Yes, Lord. I believe that
You are the Christ, God's Son, Who was to come
into the world."
28 When she had said this she went off and
called her sister Mary aside, saying, "The Teacher
is here and is calling for you."
29 When she heard that, she got up quickly and
went to Him.
30 Now Jesus hadn't come into the village yet,
but was still in the place where Martha met Him.
31 So when the Jews who were with her in the
house, comforting her, saw Mary get up quickly and
leave, they followed her, thinking that she was go-
ing to the tomb to weep there.
32 So when Mary came to the place where Jesus
was and saw Him, she fell at His feet, saying to
Him, "Lord, if You had been here my brother
wouldn't have died."
33 Then when Jesus saw her and the Jews who
had come with her weeping, He groaned in anger GRIEF

33 Not at Mary, but at the misery Adam's sin occasioned.

ANGER within and was obviously disturbed.
34 Then He said, "Where did you put him?" They said to Him, "Lord, come and see."
GRIEF 35 Jesus cried.
36 So the Jews said, "Look at how He cared for him!"
37 But some of them said, "Couldn't this man, who could open the eyes of a blind man, also have kept him from dying?"
GRIEF 38 Then Jesus, again groaning angrily within, went to the tomb. (It was a cave, and a stone was lying across the entrance.)
39 Jesus said, "Remove the stone!" Martha, the dead man's sister, said to Him, "Lord, by now the grave will stink; he's been dead four days!"
40 Jesus said to her, "Didn't I tell you that if you believe you will see God's glory?"
41 So they removed the stone. Then Jesus lifted up His eyes and said, "Father, I thank You for hearing Me.
42 I knew that You always hear Me, but I said this because of the crowd standing around—that they may believe that You sent Me."
43 When He had said this He shouted with a loud voice, "Lazarus, come out!"
44 The dead man came out, his hands and feet wrapped in linen bands and his face wrapped with a cloth. Jesus said to them, "Unwrap him and let him go."
45 Then many of the Jews who had gone to Mary and saw what He did believed in Him.
46 And some of them went off to the Pharisees and told them what Jesus did.
47 So the chief priests and the Pharisees assembled the Sanhedrin and said, "What are we going to do? This man is doing many signs.
48 If we let him go on this way, everybody is

going to believe in Him, and the Romans will come and take away our positions and the nation."
49 Then one of them, Caiaphas, who was high priest that year, said to them, "You're ignorant!
50 Don't you realize that it's better for us to have one man die for the people, rather than to have the whole nation destroyed?"
51 But he didn't say this on his own; rather, being high priest that year, he prophesied that Jesus would die for the nation
52 (yet not only for that nation, but also for God's scattered children that He might gather into one).
53 So from that day, they began to plan how they would kill Him. **MURDER**
54 Therefore Jesus no longer walked openly among the Jews, but left there for a country near the desert, for a city called Ephraim, and He stayed there with His disciples.
55 Now the Jewish Passover was near, and many went up from the country to Jerusalem before the Passover to purify themselves.
56 So they looked for Jesus and said to one another as they stood in the temple grounds, "What do you think? Isn't He going to come to the feast?"
57 Now the chief priests and the Pharisees had given orders that if anybody knew where He was, he should let them know so that they might arrest Him.

CHAPTER 12

1 Six days before the Passover Jesus came to Bethany, where Lazarus—whom Jesus resurrected

48 Opposition stemmed from fear of personal loss. N.B., such cowardice can lead to violence. Counselors must remember this in dealing with fearful persons.

from the dead—lived.
2 Then they prepared a dinner for Him there;
Martha served, and Lazarus was one of those who
sat at the table with Him.
3 Mary took a pound of pure nard, a costly per-
fume, and poured it on Jesus' feet and wiped His
feet with her hair, and the house was filled with the
odor of the perfume.
4 But Judas Iscariot, one of His disciples (the
one who was about to betray Him), said,
5 "Why wasn't this perfume sold for three hun-
dred denarii and the money given to the poor?"
6 (He didn't say this because he cared about the
ROBBERY poor, but because he was a thief. He had the
money bag and used to steal what was put in it.)
7 Then Jesus said, "Let her alone; let her keep
it for the day of My burial.
8 After all, you will always have the poor with
you; but you won't always have Me."
9 Then a great crowd of Jews learned that He
was there, and they came, not only because of
Jesus, but also to see Lazarus, whom He resur-
rected from the dead.
10 So the chief priests planned to kill Lazarus,
11 since because of him many of the Jews went
away believing in Jesus.
12 The next day the great crowd that had
come to the feast heard that Jesus was coming to
Jerusalem.
13 They took palm branches and went out to
meet Him and shouted, "Hosanna! Blessed is
the One Who comes in the Lord's name—Israel's
King!"
14 Then Jesus found a young donkey and sat on
it, as it is written:

4-6 The complaint was made in anger (cf. Mark 14:4, 5). Anger often covers hypocrisy and guilt.

15 "Don't be afraid, daughter of Zion.
See, your King comes;
He is sitting on a donkey's colt."
16 (At first His disciples didn't understand these things, but when Jesus was glorified, then they remembered that these things were written about Him and that they did these things to Him.)
17 So the crowd that was with Him when He called Lazarus from the tomb and resurrected him from the dead testified to the fact.
18 As a result another crowd went out to meet Him because they heard that He had performed this sign.
19 Then the Pharisees said to one another, "See, you're getting nowhere; just look—the world has gone after him!"
20 Now among those who went up to worship at the feast were some Greeks
21 who approached Philip (who was from Bethsaida in Galilee) with a request. They said to him, "Sir, we'd like to see Jesus."
22 Philip went and told Andrew. Andrew went with Philip and told Jesus.
23 Jesus replied, "The hour has come for the Son of Man to be glorified. **SCHEDULING**
24 Let Me assure you that unless a grain that falls to the ground dies it remains by itself, but if it dies it will bear much fruit.
25 Whoever loves his life loses it, but whoever hates his life in this world will keep it for eternal life. **Self/Christ**
26 If anybody serves Me he must follow Me, and where I am there must My servant be too. If anybody serves Me, My Father will honor him. **DISCIPLESHIP**
27 "Now I am disturbed. And what shall I **GRIEF**

25, 26 Counselees must be confronted about priorities. Many problems come from unwillingness to accept the conditions for discipleship (q.v., index).

27 Jesus did not follow feelings but acted according to His responsibilities.

SCHEDULING

say—'Father, save Me from this hour'? On the contrary; this was the reason why I came to this hour.
28 Father, glorify Your name!" Then there came a voice from the sky, "I have glorified it, and I will glorify it again."
29 Then the crowd standing by heard it and said that it thundered; others said, "An angel spoke to Him."
30 Jesus answered and said, "This voice didn't speak for My benefit, but for yours.
31 Now is the judgment of this world; now the

SATAN

ruler of this world will be thrown out.
32 And when I am lifted up from the earth, I will draw all sorts of people to Myself."
33 (He said this to show the kind of death He was going to die.)
34 The crowd responded, "We have heard from the law that the Christ will remain forever; so how can you say that the Son of Man must be lifted up? Who is this Son of Man?"
35 Then Jesus said to them, "The Light will be with you for only a little longer. Walk while you still have light; otherwise the darkness will overtake you. A person who walks in darkness doesn't know where he is going.
36 While you have the Light, believe in the Light, so that you will become the sons of light." When Jesus said this, He left and hid Himself from them.
37 In spite of all the signs that He had done

UNBELIEF

before them, they didn't believe in Him,
38 so that the prophet Isaiah's word might be fulfilled when he said,

"Lord, who has believed our report
and to whom has the Lord's arm been revealed?"

39 That was the reason why they couldn't believe, because Isaiah said again,

40 "He has blinded their eyes and hardened their heart — HEART
so that they can't see with their eyes
or understand with their hearts
and turn so I would heal them."

41 Isaiah said this because he saw His glory and spoke about Him.

42 However, on the other hand, a number—even of the rulers—believed in Him, but because of the Pharisees they didn't confess it, so that they wouldn't be put out of the synagogue. — FEAR

43 They loved people's praise more than God's praise. — APPROVAL

44 But Jesus shouted, saying, "Whoever believes in Me doesn't believe in Me but in the One Who sent Me.

45 And whoever sees Me sees the One Who sent Me.

46 I have come into the world as a Light, so that nobody who believes in Me should continue in darkness.

47 And if anybody hears My words and doesn't keep them, I don't judge him, because I didn't come to judge the world, but to save the world.

48 Whoever rejects Me and doesn't receive My words has a judge; the word that I spoke itself will judge him on the last day.

49 This is because I didn't speak on My own, but the Father Who sent Me is the One Who gave Me a command about what to say and what to speak.

50 And I know that His command means eternal life. What I say then is just what the Father has told Me to speak."

42, 43 Counselors should look for and identify this denial dynamic where it appears.

CHAPTER 13

SCHEDULING

1 Now before the Passover feast Jesus knew that **His hour to leave this world and go to the Father had come.** Just as He had loved His own in the world, He loved them to the end.

SATAN
HEART

2 So during supper, the devil having already put it into the heart of Judas Iscariot, Simon's son, to betray Him,

3 Jesus, knowing that the Father had put everything into His hands (and that He came from God and was going to God),

4 got up from the supper, laid aside His clothes and wrapped a towel around His waist.

5 Then **He poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that He had wrapped around Him.**

6 Then He came to Simon Peter, who said to Him, "Lord, are you going to wash my feet?"

7 Jesus answered and said to him, "Right now you don't understand what I am doing, but later you will understand these things."

8 Peter said to Him, "You certainly aren't going to wash my feet!" Jesus replied, "If I don't wash you, you won't have any place with Me."

9 Simon Peter responded, "Lord, then not only my feet, but my hands and head too!"

10 Jesus said to him, "Whoever has been bathed doesn't need to wash anything but his feet; he is entirely clean. Now you disciples are clean, but not every one of you."

11 (He knew who would betray Him; that is why He said, "not every one of you.")

12 Then, when He had washed their feet and had put on His clothes and sat down at the table

7 Often counselees must do what they don't understand to enable them to understand. They must act in simple reliance upon Christ's Word.

again, He said to them, "Do you understand what I have done to you?

13 You call Me 'Teacher' and 'Lord,' and you are right in doing so, because I am.

TEACHING

14 But if I—your Teacher and Lord—washed your feet, you also ought to wash one another's feet.

15 I have set you an example that you also should do as I have done to you.

DISCIPLESHIP MODELING

16 Let Me assure you, a slave isn't greater than his lord; nor is one who is sent greater than the one who sent him.

17 If you understand these things, you will be happy if you do them.

ACTION

18 "I am not speaking about all of you. I know whom I chose. But to fulfill the Scripture, 'The one who eats My bread has lifted his heel against Me,'

19 I am telling you this now, before it happens, so that when it does you will believe that I am He.

20 Let Me assure you, whoever receives anybody that I send receives Me, and the one who receives Me receives Him Who sent Me."

21 After Jesus said these things, He was deeply disturbed within and testified, "Let Me assure you that one of you will betray Me."

22 The disciples looked at one another, uncertain about whom He was speaking.

23 One of the disciples—the one that Jesus loved —was sitting close to Jesus,

24 so Simon Peter got his attention and said to him, "Ask Him who He is speaking about."

25 Leaning back against Jesus, he said to Him, "Lord, who is it?"

26 Then Jesus replied, "It is the one to whom I will give this piece of bread after I have dipped it." Then He dipped the piece of bread and gave it to

Judas Iscariot, Simon's son.

SATAN

27 Right after taking the piece of bread Satan entered into him. Then Jesus said to him, "What you are going to do, do quickly."

28 But nobody sitting at the table knew why He said this to him.

29 Some thought that since Judas had the money bag, Jesus was telling him, "Buy whatever we need for the feast," or that he should give something to the poor.

30 So when he had taken the piece of bread, he left immediately. And it was night.

31 Then when he was gone Jesus said, "Now is the Son of Man glorified, and God is glorified with Him.

32 If God is glorified with Him, God will glorify Him with Himself and will glorify Him without delay.

33 Little children, I will be with you only a little while longer. You will look for Me, and as I told the Jews, 'Where I go you can't come.' I tell you the same thing now.

COMMAND-MENT LOVE

34 I am giving you a new commandment—Love one another. As I loved you, you are to love one another.

DISCIPLESHIP

35 Everybody will know that you are My disciples by this—if you have love for one another."

36 Simon Peter said to Him, "Lord, where are You going?" Jesus replied, "Where I am going you can't follow Me now, but you will follow Me later."

37 Peter said to Him, "Lord, why can't I follow You? I will lay down my life for You."

38 Jesus replied, "Will you lay down your life

34 The newness is not in its content (love), but the newness is in its living example: "as I loved you." Cf. 13:14, 15; 15:12; I John 2:7, 8.

35 Since a disciple becomes like his master (Luke 6:40), believers will learn to love like Him (cf. 8:28-31).

for Me? Let Me assure you that the rooster won't crow until you have denied Me three times.

Chapter 14

1 "Don't let your hearts be troubled. You believe in God; believe in Me too.
2 In My Father's house there are many rooms. If this were not so, would I have told you that I am going to prepare a place for you?
3 And when I have gone and prepared a place for you, I will come again and take you to be with Me, so that where I am you may be also.
4 And you know the way to the place where I am going."
5 Thomas said to Him, "Lord, we don't know where you are going, so how can we know the way?"
6 Jesus said to him, "I am the Way, the Truth and the Life. Nobody comes to the Father except through Me.
7 If you had known Me, you would have known My Father too. From now on you know Him and have seen Him."
8 Philip said to Him, "Lord, show us the Father and we will be satisfied."
9 Jesus said to Him, "Have I been with you all this time and you don't know Me, Philip? Whoever has seen Me has seen the Father. How can you say, 'Show us the Father'?
10 Don't you believe that I am in the Father and the Father is in Me? The words that I speak to you I am not speaking on My own; the Father Who remains in Me does His works.
11 Believe Me that I am in the Father and the Father in Me. Or else, believe Me because of the works themselves.

DISCIPLESHIP

1 Troubled hearts may indicate lack of faith.

WORKS

12 "Let Me assure you, whoever believes in Me will himself do the works that I am doing; indeed, he will do greater works than these because I am going to the Father.

PRAYER

13 And I will do whatever you ask in My name so that the Father may be glorified in the Son.
14 If you ask Me anything in My name, I will do it.

LOVE

15 "If you love Me, keep My commandments.

SPIRIT
COUNSELOR

16 And I will ask the Father, and He will give you another Counselor so that He may be with you forever—
17 He is the Spirit of truth that the world can't receive because it doesn't see or know Him. You know Him, because He stays with you and will be in you.

18 "I won't leave you orphans; I am coming to you.
19 In a short time, the world won't see Me any longer, but you will see Me. Because I live, you will live too.
20 In that day you will know that I am in My Father, and you in Me and I in you.
21 Whoever has My commandments and keeps them is the one who loves Me, and My Father will love the one who loves Me, and I will love him and reveal Myself to him."
22 Judas (not Iscariot) said to Him, "Lord, how is it that You are going to reveal Yourself to us but not to the world?"
23 Jesus replied, "If anybody loves Me, he will

12 Greater, not in kind but in number. This is clear from the reason affixed: "because I am going to the Father" (His leaving would curtail further works done directly by Him. But see Acts 1:1).

13, 14 "In My name"—according to His meritorious and mediatorial authority, and in accordance with His will. The qualification is important.

16 Paraclete = counselor (here and throughout John).

18 No believer is alone; God Himself (in the Spirit) is in him (cf. vs. 23; Phil. 2:13).

keep My word, and My Father will love him, and We will come and will make Our home with him.
24 Whoever doesn't love Me doesn't keep My words, and the word that you hear isn't Mine but the Father's Who sent Me.
25 "I have spoken these things to you while I am still with you.
26 But the Counselor, the Holy Spirit that the Father will send in My name, He is the One Who will teach you everything and remind you of everything that I told you.
27 I leave you peace; I give you My peace. I am not giving you this as the world gives gifts. Don't let your hearts be troubled, and don't be afraid.
28 You heard how I said to you, 'I am going away, but I am coming to you.' If you loved Me, you would have been delighted that I am going to the Father, because the Father is greater than I.
29 So now I have told you before it happens so that when it does happen you may believe.
30 I won't tell you much more, because the world's ruler is coming. Now he doesn't have any authority over Me,
31 but I do as the Father has commanded Me so that the world may know that I love the Father. Get up; let's leave.

SPIRIT
PEACE
Peace/Fear
FEAR
PROPHECY
FAITH
SATAN

Chapter 15

1 "I am the true Vine, and My Father is the Farmer.
2 He takes away every branch in Me that doesn't bear fruit, but He prunes every branch that does bear fruit so that it may bear more fruit.

SANCTIFICATION

3 Now you are already pruned by the word that
I spoke to you. Stay in Me and I will stay in you.
4 Just as the branch can't bear fruit on its own
(unless it stays on the vine), so you can't unless
you stay in Me.
5 I am the Vine, you are the branches. The one
who stays in Me and I in him is the one who bears
much fruit; apart from Me you can't do anything.
6 Unless a person stays in Me, he is thrown out-
side like a branch and withers; they gather them,
throw them into the fire and burn them.
7 If you stay in Me and My words stay in you,
ask whatever you want and it will be done for you.
FRUIT 8 "My Father is glorified by this—that you
bear much fruit; then you will be My disciples.
LOVE 9 As the Father has loved Me, so have I loved
you. Stay in My love.
10 If you keep My commandments, you will
stay in My love as I have kept My Father's com-
mandments and stay in His love.
11 I have spoken these things to you so that My
JOY joy may be in you and your joy may be full.
12 "This is My commandment—Love one an-
other as I have loved you.
13 Nobody can have greater love than this—that
FRIENDSHIP he lays down his life for his friends.

3 The Scriptures prune believers' lives. In counseling, when the Word of Christ is used, lives are pruned for sanctification.

4ff. The more familiar "abide" simply means "remain" or "continue," and refers to the perseverance of the saints.

6 All true accomplishments are the Spirit's fruit; this (1) excludes pride and (2) makes us dependent upon Him for strength.

8 The fruit of the Spirit in the lives of believers proves who are disciples by demonstrating their likeness to their Teacher (cf. 13:35).

11 Joy is the goal and result of Christ's words. Cf. 16:20-24 for more on joy.

13-15 Cf. 13:34. The essence of friendship is knowing what another is doing. Friendship means sharing one's concerns with another. This friendship is so deep that it might lead to the giving of one's life for another (vs. 13).

14 You are My friends if you do what I command you.
15 I call you slaves no longer, because the slave doesn't know what his lord is doing. But I have called you friends, because I have made known to you everything that I heard from My Father.
16 You didn't choose Me; rather, I chose you and appointed you to go and bear fruit, and that your fruit will remain, so that whatever you ask the Father in My name He will give you.
17 This I command you—Love one another!

HATE

18 "If the world hates you, you know that it hated Me before it hated you.
19 If you were of the world, the world would care for its own. Because you aren't of the world, but I chose you out of the world, that is why the world hates you.

REMINDING

20 Remember the word that I spoke to you, 'A slave isn't greater than his lord.' If they persecuted Me, they will persecute you too; if they kept My word, they will keep yours too.

SUFFERING

21 Indeed, they will do all these things to you because of My name, because they don't know the One Who sent Me.
22 If I hadn't come and spoken to them, they wouldn't be guilty of sin; but now they have no excuse for their sin.
23 Whoever hates Me hates My Father too.
24 If I hadn't done works among them that were unlike works that anybody else had done, they wouldn't be guilty of sin; but the fact is that they have seen and have hated both Me and My Father.
25 Of course, this is to fulfill the word written in their law: 'They hated Me for no reason.'

SPIRIT

26 "When the Counselor comes, Whom I will send you from the Father, the Spirit of truth Who

goes forth from the Father, He Himself will testify about Me.

WITNESS

27 And you are witnesses too, because you have been with Me from the beginning.

CHAPTER 16

1 "I have spoken these things to you so that you won't stumble.

SUFFERING

2 They will put you out of the synagogue; indeed, the hour is coming when whoever kills you will think he is offering service to God!

3 Now they will do these things because they haven't known the Father or Me.

4 But I have told you these things so that when the hour comes you may remember that I told you about them. I didn't tell you these things from the beginning because I was with you.

5 "Now I am going to the One Who sent Me, yet none of you asks Me, 'Where are You going?'

SORROW

6 Rather, because I have spoken these things, your hearts are filled with pain.

7 Nevertheless, I am telling you the truth, it is for your benefit that I go away. If I don't go away,

SPIRIT

the Counselor certainly won't come to you; but if I go, I will send Him to you.

8 And when He comes, He will convict the world about sin, about righteousness and about judgment:

SIN

9 about sin—because they don't believe in Me,

1, 2 The Scriptures (containing Christ's words) are expressly given to guide believers around the stumbling blocks of suffering.

9-11 The Holy Spirit convinces men of their sin and need of a savior, of the truth of Christ's claims proven by His resurrection and ascension and of the fact that Satan has lost his power since Christ defeated and dethroned him as ruler of the world.

10 about righteousness—because I am going to My Father and you won't see Me any more,
11 and about judgment—because this world's ruler has been judged.

12 "I still have much to tell you that you aren't able to bear now.
13 But when the Spirit of truth comes, He will guide you into all truth. He won't speak on His own, but He will speak what He hears, and He will tell you things to come.
14 He will glorify Me by taking My things and telling them to you.
15 Everything that the Father has is Mine. That is why I said He will take My things and tell them to you.

16 "Before long you won't see Me; but then in a little while you will see Me again."
17 Then, some of His disciples said to one another, "What is this He is telling us—'Before long you won't see Me; but in a little while you will see Me again,' and 'because I am going to the Father'?"
18 So they said, "What is this 'little while' about which He is speaking? We don't know what He means."
19 Jesus knew that they wanted to ask Him this, so He said to them, "Are you seeking each other's opinions about this because I said, 'Before long you won't see Me; but in a little while you will see Me again'?
20 Let Me assure you that you will weep and moan while the world will rejoice. You will be pained, but your pain will turn to joy.
21 When a woman is giving birth, she has pain

RIGHTEOUSNESS
JUDGMENT

SORROW
JOY

12 Counselors must learn that not everyone at every point is ready to receive every and any truth. There are priorities, therefore, in counseling; not everything can be attempted at once. Cf. Heb. 5:11-14 (counselors often must deal with those who are dull of hearing).

because her time has come, but when she delivers the child she doesn't remember her trouble because of the joy that a child has been born into the world.
22 So then, you too will have pain at this time, but I will see you again and your hearts will rejoice, and nobody will take your joy from you.
23 And in that day you won't ask Me for anything. Let Me assure you that the Father will give you whatever you ask of Him in My name.
24 Until now you haven't asked anything in My
PRAYER name. Ask and you will receive, so that your joy may be complete.
25 "I have spoken this to you figuratively; the hour is coming when I won't speak figuratively to you. Rather I will speak plainly to you about the Father.
26 In that day you will ask in My name, but I don't promise to ask the Father for you
CARE 27 since the Father Himself cares about you because you have cared about Me and believed that I came from God.
28 I came from the Father and have come into the world. Moreover, I am leaving the world and going to the Father."
29 His disciples said, "We see! Now You are speaking plainly and not speaking figuratively.
30 Now we know that You know everything and You don't need anybody to question You. Because of this we believe that You came from God."
31 Jesus replied, "Do you now believe?
32 The hour is coming—indeed has come—when you will be scattered, each one to his own home, and will leave Me alone. Yet I am not alone, because the Father is with Me.
PEACE 33 I have said this to you so that you may have

33 Because Christ has conquered the world, the world cannot win. Cf. Rom. 12:21. Thus we should have peace and courage.

peace in Me. In the world you have affliction, but have courage; I have conquered the world."

SUFFERING
COURAGE

Chapter 17

1 Jesus said these things, then lifted up His eyes toward the sky and said, "Father, the hour has come; glorify Your Son that Your Son may glorify You,
2 since You gave Him authority over all flesh so that He may give eternal life to all that You gave Him.

AUTHORITY

3 And this is eternal life—that they may know You, the only true God, and the One that You sent—Jesus Christ.
4 I glorified You on the earth by completing the work that You gave Me to do;
5 so now, Father, glorify Me with Yourself by the glory that I had before the world existed.
6 "I revealed Your name to those persons whom You gave Me from the world. They were Yours, and You gave them to Me, and they have kept Your word.
7 Now they know that everything that You gave Me is from You,
8 because the words that You gave Me I have given to them, and they have received them and know for sure that I came from You; and they believed that You sent Me.
9 I pray for them; I am not praying for the world but for those whom You gave to Me because they are Yours.
10 All that is Mine is Yours and all that is Yours is Mine, and I have been glorified by them.
11 I am going to be in the world no longer, yet

2 Cf. Matt. 28:18.

11, 12 Because of the believers' union with Christ, they are *kept* so that none of them may perish and be lost. The unity stressed in the passage is

PERSE-
VERANCE

SCRIPTURES

they are in the world; I am coming to You. Holy Father, in Your name keep those that You gave Me, so that they may be one, just as We are.
12 While I was with them, in Your name I kept those that You gave Me. I guarded them, and none of them has been destroyed except the son of destruction so that the Scripture might be fulfilled.
13 So now I am coming to You, yet I speak these things in the world so that they may have My joy completed in them.
14 I have given Your word to them and the world hated them because they are not of the world, just as I am not of the world.
15 I am not asking that You should take them out of the world, but rather that You should keep them from the evil one.
16 They are not of the world, just as I am not of the world.
17 Sanctify them by the truth; Your word is truth!
18 Just as You sent Me into the world, so too I am sending them into the world,
19 and it is for them that I am sanctifying Myself —that they too may be sanctified by truth.
20 "I am not praying about them only, but also about those who believe in Me through their word,
21 that all may be one just as You, Father, are with Me and I with You; that they too may be with Us, so that the world may believe that You sent Me.
22 And I have given them the glory that You have given Me, that they may be one just as We are one—
23 I with them and You with Me, so that by seeing that they are completely one with Us the world may know that You sent Me and loved them

vertical, not horizontal (vs. 23). The stress is upon perseverance, not upon church unity.

15 Cf. I John 5:18. **17** Cf. 15:3.

21 The world believes when it sees that believers are *kept* in Christ.

just as You loved Me.

24 "Father, I want those whom You gave Me also to be where I am, that they may see My glory, the glory You gave Me because You loved Me before the foundation of the world.

25 Righteous Father, it is true that the world hasn't known You; but I have known You, and these men know that You sent Me.

26 And I made known Your name to them, and will continue to do so, so that the love with which You loved Me may be with them and I may be with them."

Chapter 18

1 When Jesus had spoken these words, He went out with His disciples across the Kidron ravine, where there was a garden into which He and His disciples entered.

2 Now Judas (who betrayed Him) knew the spot, because Jesus often met His disciples there.

3 So Judas took a Roman cohort and some officers from the chief priests and Pharisees and went there carrying torches, lamps and weapons.

4 Then Jesus, knowing everything that was going to happen to Him, went out and said to them, "Who are you looking for?"

5 They replied, "Jesus the Nazarene." He said to them, "I am He." Now Judas (who betrayed Him) was standing there with them.

6 So when He said to them, "I am He," they backed away and fell on the ground.

7 Then He asked them again, "Who are you looking for?" And they said, "Jesus the Nazarene."

8 Jesus replied, "I said 'I am He.' If it is I you want, then let these men go."

9 This was to fulfill the word that He had spoken:

"I haven't lost any of those whom You gave Me."
10 Then Simon Peter drew the sword that he had and struck the high priest's slave and sliced his right ear off (the slave's name was Malchus).
11 Then Jesus said to Peter, "Put your sword back into its sheath. Shouldn't I drink the cup the Father has given to Me?"
12 Then the cohort and its commander and the Jews' officers arrested Jesus and bound Him
13 and led Him first to Annas, since he was the father-in-law of Caiaphas, who was high priest that year.
14 Now it was Caiaphas who had advised the Jews that it is better for one man to die for the people.
15 Simon Peter and another disciple followed Jesus, and since that disciple was known by the high priest, he entered the high priest's court with Jesus,
16 but Peter stood at the door outside. So the other disciple, who was known by the high priest, left and told the girl who kept the door, and they brought Peter in.

LYING

17 Then the servant girl said to Peter, "Aren't you one of this man's disciples?" He said, "No, I'm not."
18 Now the slaves and the attendants had made a charcoal fire because it was cold, and stood there warming themselves. And Peter also was standing with them, warming himself.
19 Then the high priest asked Jesus about His disciples and about His teaching.
20 Jesus replied, "I have spoken openly to the world. I always taught in synagogues or in the temple court, where all the Jews assemble, and I didn't teach anything secretly.
21 Why do you ask Me? Ask those who heard

what I said to them. See! They know what I said."
22 As He said this, one of the officials standing by smacked Jesus in the face, saying, "Is that the way to answer the high priest?"
23 Jesus replied, "If I said something wrong, show Me what was wrong, but if I spoke properly, why did you strike Me?"
24 Then Annas sent Him bound to Caiaphas the high priest.

25 Now Simon Peter was standing there warming himself. They said to him, "Aren't you one of His disciples?" He denied it and said, "No, I'm not." **DENIAL**
26 One of the high priest's slaves, a relative of the one whose ear Peter had cut off, said, "Didn't I see you with Him in the garden?"
27 Then once more Peter denied it, and immediately a rooster crowed. **DENIAL**

28 Then they led Jesus from Caiaphas' house to the Praetorium. (It was early morning.) They didn't enter the Praetorium because they didn't want to be ceremonially defiled (then they wouldn't be able to eat the Passover).
29 So Pilate went outside to them and said, "Of what are you accusing this man?"
30 They answered, "Unless he was doing wrong we wouldn't have brought him to you."
31 Then Pilate said to them, "You take him and judge him according to your law." But the Jews answered him, "We aren't allowed to put anybody to death."
32 (This fulfilled the word that Jesus spoke when He signified the kind of death that He was going to die.)
33 Then Pilate went back into the Praetorium and called Jesus and said to Him, "Are you the Jews' king?"

34 Jesus replied, "Do you say this on your own,
or did others tell you about Me?"
35 Pilate answered, "Am I a Jew? Your own na-
tion and chief priests delivered you to me. What
did you do?"
36 Jesus answered, "My kingdom is not from this
world. If My kingdom were from this world, My
servants would have fought to keep Me from being
delivered to the Jews. But the fact is, My king-
dom isn't from here."
37 Then Pilate said to Him, "So, you are a king."
Jesus replied, "You are saying that I am a king. I
was born and I came into the world for this—to
bear witness to the truth. Whoever is of the truth
hears My voice."
38 Pilate said to Him, "What is truth?" And
having said this, he went out again to the Jews
and said to them, "I can't find any ground for an
accusation against him.
39 There is a custom that you have—for me to
release somebody at the Passover. Do you want
me to release the King of the Jews?"
40 Then they shouted out again, "No, not him.
Give us Barabbas!" Now Barabbas was a robber.

Chapter 19

1 Then Pilate took Jesus and had Him whipped.
2 And the soldiers wove a wreath of thorns and
put it on His head and threw a purple robe around
Him
3 and went to Him and said, "Hail, King of the
Jews!" And they kept hitting Him.
4 And Pilate went out again and said to them,
"See, I am bringing him out to you so that you may
know that I can't find any ground for an accusation
against him."

5 Then Jesus came out wearing the thorn wreath
and the purple robe. And he said to them, "Here
is the man."
6 When they saw Him, the chief priests and
their officers shouted, "Crucify him! Crucify him!"
Pilate said to them, "You take him and crucify
him! I can't find any ground for an accusation
against him."
7 The Jews answered, "We have a law, and ac-
cording to the law he ought to die, because he
claimed to be God's Son."
8 When Pilate heard this fact, he was even more **FEAR**
afraid.
9 So he went back into the Praetorium again
and said to Jesus, "Where did you come from?"
But Jesus didn't answer him.
10 Then Pilate said to Him, "So you won't speak
to me! Don't you know that I have authority to free
you and authority to crucify you?"
11 Jesus replied, "You wouldn't have any au- **AUTHORITY**
thority over Me at all if it hadn't been given to
you from above. Because of this the one who de-
livered Me to you has the greater sin."
12 As a result, Pilate looked for a way to free
Him, but the Jews shouted, "If you free this man,
you aren't Caesar's friend! Every person who
claims to be a king challenges Caesar!"
13 Then when Pilate heard these words, he
brought Jesus outside and sat on the judge's seat
at a place called The Pavement (but in Hebrew,
Gabbatha).
14 Now it was the Day of Preparation for the
Passover, about noon. He said to the Jews: "Here
is your king!"
15 But they shouted, "Take him away! Take
him away! Crucify him!" Pilate said to them,
"Shall I crucify your king?" The chief priests re-

plied, "We don't have any king but Caesar!"
16 Then at that point he handed Him over to them to be crucified.

17 Then they took Jesus and He went out carrying His own cross to a place called The Place of a Skull (which in Hebrew is called Golgotha),
18 where they crucified Him. With Him were two others, one on each side with Jesus in between.
19 Now Pilate also wrote a title and put it on the cross. It read, JESUS THE NAZARENE; THE KING OF THE JEWS.
20 Then many of the Jews read this title, because the place where Jesus was crucified was close to the city. And it was written in Hebrew, Latin and Greek.
21 Then the chief priests of the Jews said to Pilate, "Don't write, 'The King of the Jews.' Instead write, 'He said I am King of the Jews.' "
22 Pilate replied, "What I have written I have written."

23 Now when the soldiers crucified Jesus, they took His clothes and divided them into four parts, one for each soldier, along with His tunic. But the tunic was seamless, woven from top to bottom.
24 So they said to one another, "Let's not tear it apart; instead, let's cast lots for it to see who will get it" (this fulfilled the Scripture, "They divided My garments among them and cast lots over My clothing"). So this is what the soldiers did.

FAMILY

25 And by the cross stood Jesus' mother and her sister, Cleopas' wife, Mary, and Mary Magdalene.
26 When Jesus saw His mother and the disciple whom He loved standing by, He said to His mother, "Woman, here is your son."

25-27 Christ cared for His mother (cf. I Tim. 5:8).

27 Then He said to the disciple, "Here is your mother." And from that hour the disciple took her to his own home.

28 After this Jesus knew that all was finished and, to fulfil the Scripture, said, "I am thirsty."
29 A full jar of vinegar was sitting there, so they put a sponge full of vinegar on hyssop and held it to His mouth.
30 When Jesus had taken the vinegar, He said, "It is finished!" Then He bowed His head and handed over His spirit.

31 Since it was the Day of Preparation, in order that the bodies might not stay on the cross during the Sabbath (that Sabbath day was an especially important one), they asked Pilate to break their legs and remove them.
32 So the soldiers went and broke the legs of the first, and of the other, who was crucified with Him.
33 But when they came to Jesus and saw that He was dead already, they didn't break His legs.
34 Instead, one of the soldiers pierced His side with a spear, and immediately blood and water came out.
35 The one who saw it has testified, and his testimony is true, and he knows that he speaks the truth, so that you may believe.
36 (These things happened to fulfil the Scripture: "Not one of His bones will be broken.")
37 And again, another Scripture says, "They will look at Him Whom they pierced.")

38 After this Joseph of Arimathea, who was a disciple of Jesus (but secretly for fear of the Jews), asked Pilate for Jesus' body. And Pilate let him have it. So he went away and got His body.
39 And Nicodemus, who came to Him at first by night, went too, carrying a mixture of myrrh and aloes that weighed about a hundred pounds.

40 So they took Jesus' body and bound it in sheets with the spices (as is the Jews' burial custom).
41 Now there was a garden in the place where He was buried, and in the garden was a new tomb in which no body had ever been laid.
42 So because it was the Jewish Day of Preparation and the tomb was close by, they put Jesus there.

Chapter 20

1 Now on the first day of the week Mary Magdalene went to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb.
2 So she ran and went to Simon Peter and to the other disciple whom Jesus loved and said to them, "They took the Lord from the tomb, and we don't know where they have put Him!"
3 So Peter and the other disciple came out and went to the tomb.
4 And the two ran together, but the other disciple ran faster than Peter and reached the tomb first.
5 When he stooped down, he saw the sheets lying there, but he didn't go in.
6 Then Simon Peter arrived after him and went into the tomb and saw the sheets lying there,
7 and the cloth that was on His head, lying separate from the sheets, rolled up in its own place.
8 Then the other disciple who came to the tomb first went in too, and he saw and believed.
9 (They still hadn't understood the Scripture that He must rise from the dead.)
10 Then the disciples went away again by themselves.

11 But Mary stood outside the tomb, weeping. Still weeping, she stooped to look into the tomb,
12 and saw two angels in white sitting where the body of Jesus had been lying—one at the head and one at the foot.
13 And they said to her, "Woman, why are you weeping?" She said to them, "They took my Lord and I don't know where they put Him."
14 As she said this she turned around and saw Jesus standing there, but didn't realize that it was Jesus.
15 Jesus said to her, "Woman, why are you weeping? Who are you looking for?" She thought He was the gardener and said to Him, "Sir, if you carried Him away, tell me where you put Him and I will take Him away."
16 Jesus said to her, "Mary." She turned and said to Him in Hebrew, "Rabboni" (which means "teacher").
17 Jesus said to her, "Don't hold on to Me; I haven't yet ascended to the Father. But go to My brothers and tell them that I am ascending to My Father and your Father, to My God and your God."
18 Mary Magdalene went and told the disciples, "I have seen the Lord," and also the things He said to her.

19 On the evening of that first day of the week, the doors of the place where the disciples were had been shut for fear of the Jews, and Jesus came and stood in their midst and said to them, "Peace to you."
20 And when He had said this, He showed both hands and His side to them. Then the disciples rejoiced at seeing the Lord.
21 So Jesus said to them again, "Peace to you. As the Father sent Me, so also do I send you." **PEACE**

HOLY SPIRIT

22 And when He had said this, He breathed on them and said to them, "Receive the Holy Spirit.

FORGIVENESS

23 If you forgive anybody's sins, they are forgiven; if you retain them, they are retained."

24 Now Thomas, one of the Twelve, who was called the Twin, wasn't with them when Jesus came.

25 So the other disciples said to him, "We have seen the Lord!" But he said to them, "Unless I see the mark from the nails in His hands and put my finger into the place where the nails were, and

DOUBT

put my hand into His side, I won't believe."

26 Now after eight days His disciples were in the house again, and Thomas was with them. The doors were shut, but Jesus came and stood in their midst and said, "Peace to you."

27 Then He said to Thomas, "Put your finger here and see My hands. And take your hand and put it into My side. Don't be faithless, but believe."

28 Thomas answered and said to Him, "My Lord and my God!"

FAITH

29 Jesus said to him, "You have believed Me because you have seen. Happy are those who believe without seeing."

30 Now Jesus did many other signs in the disciples' presence that aren't written in this book,

FAITH

31 but these are written so that you may believe that Jesus is the Christ, God's Son, and that by believing you may have eternal life in His name.

CHAPTER 21

1 After this, Jesus again revealed Himself to the disciples by the Sea of Tiberias, as follows:

22, 23 The Holy Spirit is present to enable church care and discipline to proceed according to His will. Cf. Matt. 16:18, 19; 18:15-20.
30, 31 Cf. 1:12. The purpose of the Book of John.

2 Simon Peter, Thomas (who was called the Twin), Nathaniel (from Cana in Galilee), Zebedee's sons and two others of His disciples were together.
3 Simon Peter said to them: "I'm going fishing." They said to him, "We're going with you." They went out and got into a boat, but they caught nothing that night.
4 Now just at dawn Jesus stood on the beach, but the disciples didn't know that it was Jesus.
5 Then Jesus said to them, "Have you caught any fish, boys?" They replied, "No."
6 He said to them, "Cast the net on the right side of the boat and you will find them." So they cast it, but they couldn't drag it in this time because of the great number of fish.
7 Then the disciple that Jesus loved said to Peter, "It's the Lord!" When Simon Peter heard that it was the Lord, he put on his clothes (because he had stripped for work) and jumped into the sea.
8 But the other disciples came in the boat, dragging the net full of fish, since they weren't far from land but only about a hundred yards off.
9 When they landed they saw a charcoal fire there with fish on it and some bread.
10 Jesus said to them, "Bring some of the fish that you just caught."
11 Simon Peter went aboard and dragged the net full of fish ashore—one hundred fifty-three. But although there were so many, the net didn't tear.
12 Jesus said to them, "Come, eat breakfast."

9-19 Around another charcoal fire (18:18) Jesus restored Peter to the ministry. Three times Peter denied; three times he was restored. In vs. 15 his proud boast is referred to (cf. Mark 14:29). When Jesus was through Peter knew he had been restored *completely* (there was nothing left to deal with). The words "follow Me" (vss. 19, 22) constitute a second call to discipleship and apostleship.

None of the disciples dared to ask Him, "Who are You?" They knew He was the Lord.
13 Jesus went and took the bread and gave it to them, and the fish too.
14 This was now the third time that Jesus revealed Himself to the disciples after He was raised from the dead.

15 When they had finished breakfast, Jesus said to Peter, "Simon, son of John, do you love Me more than these?" He replied, "Yes, Lord. You know how I care for You." He said to him, "Feed My lambs."
16 Again He said to him a second time, "Simon, son of John, do you love Me?" He replied, "Yes, Lord. You know how I care for You." He said to him, "Shepherd My sheep."

SHEPHERDING

17 He said to him a third time, "Simon, son of John, do you care for Me?" Peter was deeply hurt that He said to him the third time, "Do you care for Me?" And he said to Him, "Lord, You know everything; You know that I care for You!" Jesus said to him, "Feed My sheep.

GRIEF

18 Let Me assure you, when you were younger you clothed yourself and went where you wanted to. But when you become old you will stretch out your hands and another will clothe you and carry you where you won't want to go."
19 He said this to indicate the kind of death by which Peter would glorify God. Then, having said this, he told him, "Follow Me."

20 Peter turned and saw following them the disciple Jesus loved—the one who at the supper had leaned back on Jesus and had said, "Lord, who is going to betray You?"
21 So when Peter saw him, he said to Jesus, "What about him?"
22 Jesus said to him, "If I want him to re-

main until I come, what is that to you? Follow Me!"
23 So the word spread abroad to the brothers that this disciple wouldn't die. But Jesus didn't tell him that he wouldn't die. Instead, He said, "If I want him to remain until I come, what is that to you?"
24 It is that disciple who testifies about these things and wrote them down, and we know that his testimony is true.
25 And there are also many other things that Jesus did which, if they were written down one by one, I suppose that the world itself couldn't contain the books that were written.

THE ACTS OF THE APOSTLES

CHAPTER 1

1 In the former account, Theophilus, I wrote about all that Jesus began to do and teach
2 until the day that He was taken up, after He had given instructions to the apostles whom He had chosen through the Holy Spirit.
3 It was to them also that, after He suffered, He presented Himself alive by many decisive proofs, appearing to them over a period of forty days and speaking about matters pertaining to God's empire.

1 This book does not record the acts of the apostles (only those of Peter, John and Paul are mentioned), but the *continued* acts of Jesus by His Spirit through His church. The Gospel of Luke tells what He *began* to do; Acts continues the theme. Counseling data are usually incidental to the missionary thrust of the book.

4 During a meal with them He ordered them not to leave Jerusalem, but to "wait for the fulfillment of the Father's promise which you heard about from Me.

BAPTISM

5 John baptized with water, but you will be baptized with the Holy Spirit in a few days."

6 So then, when they came together they asked Him, "Lord, is it at this time that You will restore the kingdom to Israel?"

7 He said to them, "It is not for you to know the times or seasons that the Father has set by His own authority;

HOLY SPIRIT
POWER
WITNESS

8 instead, you will receive power when the Holy Spirit has come upon you, and you will be My witnesses in Jerusalem, in the rest of Judea and Samaria, and to the ends of the earth."

9 And when He had said this, He was taken up as they watched; a cloud took Him up from their sight.

10 And as they were gazing at the sky while He went, two men in white clothes stood by them

11 and said, "Men of Galilee, why do you stand looking at the sky? This Jesus Who has been taken up from you into the sky will come back in the same way that you saw Him go into the sky."

12 Then they returned to Jerusalem from the Mount of Olives, which is close to Jerusalem, just a Sabbath's journey away.

13 And when they arrived, they went up to the upper room where they were staying. There were Peter, John, James, Andrew, Philip, Thomas, Bartholomew, Matthew, James (Alphaeus' son), Simon (the Zealot) and Judas (James's son).

14 They were all with one mind, persevering in

PRAYER

prayer together with the women and Mary, Jesus' mother, and His brothers.

14 The picture of united prayer runs through the New Testament.

15 Now in those days Peter stood up in the midst of the brothers (who on that occasion numbered about one hundred twenty) and said,
16 "Brothers, the Scripture that the Holy Spirit spoke beforehand through David's mouth about Judas, who became the guide of those who arrested Jesus, had to be fulfilled. **SCRIPTURES**
17 He was numbered among us and was allotted his share of this ministry.
18 (He then bought a field from the payment of his unrighteousness, and falling headlong his abdomen burst open and his intestines gushed out.
19 Everybody in Jerusalem learned about this, so that they called that field—in their own language—Akeldama, that is, 'field of blood.')
20 It is written in the Book of Psalms,

'Let his homestead be deserted;
may nobody live in it';

and,

'Let a different person take his office of oversight.' **AUTHORITY**

21 Therefore, one of the men who has accompanied us during the whole time that Jesus went in and out among us
22 (beginning from John's baptism until the day when He was taken up from us) must become a witness to His resurrection along with us." **WITNESS**
23 So they nominated two: Joseph, called Barsabbas, who was also called Justus, and Matthias.
24 And they prayed, saying, "Lord, Heart-knower of all men, show which one of these two You have chosen **HEART**
25 to take the place in this ministry and apostle-

22 Witnesses of the resurrection. In I Cor. 15:3 Paul outlines the good news as the proclamation of the penal, substitutionary death of Christ and the bodily resurrection from the dead. In Acts, wherever that witness is borne, the death and resurrection are prominent (cf. 2:23, 24; 3:13-15; 4:10; 5:29-32; 10:39-41; 13:28-33; 23:6; 26:23).

ship from which Judas fell away to go to his own place."
26 And they cast lots about them, and the lot fell on Matthias. So he was counted along with the eleven apostles.

Chapter 2

1 When the day of Pentecost had arrived, they were all together in one place.
2 Suddenly, there came a sound from the sky like the rush of a violent wind, and it filled the whole house in which they were sitting.
3 And there appeared to them what looked like split tongues of fire that sat on each one of them.

HOLY SPIRIT

4 And they were all filled with the Holy Spirit and began to speak in different languages as the Spirit gave them ability.
5 Now there were devout Jews from every nation under the sky living at Jerusalem.
6 When this sound was heard, a crowd gathered. But they were confused, because each one heard them speaking in his own speech.

AMAZEMENT

7 They were astounded and amazed, saying, "Look! Aren't all of these who are speaking Galileans?
8 So how is it that we hear, each in his own native speech—
9 Parthians, Medes, Elamites, those who live in Mesopotamia, Pontus and Asia,
10 Phrygia, Pamphylia, Egypt and the parts of Libya that belong to Cyrene, and the visitors from Rome, both Jews and proselytes,
11 Cretans and Arabians—we hear them speaking in our languages the great acts of God?"

12 And they were all astounded and upset, saying to one another, "What does this mean?"
13 Others, mocking, said, "They're filled with new wine!"

14 But Peter stood up with the eleven and lifted up his voice and spoke to them:

"Men of Judea, and all those who live in Jerusalem, listen to what I say, and I will explain this to you.

15 Certainly these people aren't drunk, as you imagine; it's only nine o'clock in the morning!
16 On the contrary, this is what the prophet Joel spoke about:

17 'And in the last days, God says,
I will pour out My Spirit on all flesh,
and your sons and your daughters will prophesy,
your young men will see visions,
and your old men will dream dreams;
18 and even on My male and female slaves
I will pour out My Spirit in those days,
and they will prophesy.
19 And I will perform wonders in the sky above
and signs on the earth below—blood and fire and clouds of smoke.
20 The sun will be darkened and the moon turned to blood
before the great and glorious day of the Lord comes.
21 And everybody who calls on the Lord's name will be saved.'

22 Men of Israel, listen to these words: Jesus, the Nazarene, a Man from God accredited to

DRUNKENNESS
Wine/Spirit

HOLY SPIRIT

HOLY SPIRIT

15 Drunkenness and filling with the Holy Spirit are also compared and contrasted in Eph. 5:18. The similarity exists in the fact that the Spirit, like wine, dominates the life.

you by miracles and wonders and the signs that God performed in your midst—as you yourselves know—
23 this Man, delivered up by God's predetermined plan and foreknowledge, by the hands of lawless men, you killed by crucifixion!
24 But God resurrected Him, releasing Him from the agonies of death, because it wasn't possible for Him to be held by it.
25 This is true, because David says concerning Him,

'I saw the Lord constantly in front of Me;
He is at My right hand, so that I won't be shaken:
26 Because of this My heart was glad,
and My tongue rejoiced;
My flesh also will live in hope,
27 since You won't abandon My soul to the unseen world,
or let Your Holy One see corruption.
28 You have made life's ways known to Me;
You will fill Me with gladness in Your presence.'

29 Brothers, I can tell you with confidence about the patriarch David, that he died and was buried, and his tomb is here with us to this day.
30 So then, being a prophet and knowing that God had sworn to him with an oath that He would place one of his descendants on his throne,
31 he foresaw and spoke about Christ's resurrection, that He wasn't abandoned to the unseen world and that His flesh wouldn't see corruption.
32 God raised up this Jesus—of this we all are witnesses.

WITNESSES

33 Then, when He was exalted to God's right

23 Mark 14:21. N.B., predestination doesn't eliminate personal responsibility but is linked with it (cf. 3:13-19; 4:27, 28).

hand, He received the promised Holy Spirit from
the Father and poured out this which you see and
hear.
34 "The fact is that David didn't ascend into
the heavens, but he says,
'The Lord said to my Lord,
Sit at My right hand
35 until I make Your enemies a stool for
your feet.'
36 So then, let the whole house of Israel know
for certain that God has made this Jesus Whom
you crucified both Lord and Christ."
37 Now when they heard this, they were pierced **HEART**
to the heart and said to Peter and the rest of the
apostles, "Brothers, what should we do?"
38 And Peter said to them, "Repent and be bap- **REPENTANCE**
tized, each one of you on the basis of the name of
Jesus Christ for the forgiveness of your sins, and
you will receive the gift of the Holy Spirit.
39 The promise is for you and your children and
for all those who are at a distance, as many as the
Lord may call."
40 And with many other words he solemnly
gave testimony and urged them, saying, "Be saved
from this twisted generation."
41 Then those who received his message were
baptized, and about three thousand persons were
added that day.
42 And they persevered in the apostles' teaching, **TEACHING**
in fellowship, in the breaking of bread and in **FELLOWSHIP**
prayer. **PRAYER**
43 A sense of awe came over everybody. Many
wonders and signs were done by the apostles,
44 and all who believed were together and had
everything in common.
45 They sold their property and possessions and
shared them with all, as any had need.

UNITY

46 Every day they continued to meet in the temple in unity of spirit, and from house to house they broke bread together, sharing meals in gladness and sincerity of heart,

HEART

47 praising God and enjoying the favor of all the people. And day by day the Lord added to their number those who were getting saved.

CHAPTER 3

1 Now Peter and John were going up to the temple at three o'clock in the afternoon, the hour of prayer.

2 And a certain man who was lame from birth was being carried to the temple gate called "Beautiful," where they used to put him every day, so he could beg alms from those who entered the temple.

3 When he saw Peter and John about to enter the temple, he asked them to give him alms.

4 Peter and John stared at him and said, "Look at us."

5 He gave them his attention, expecting to get something from them.

6 Peter said, "I don't have any silver or gold, but what I do have I will give you: In the name of Jesus Christ the Nazarene, walk!"

7 Then taking him by the right hand, he helped him up, and at once his feet and ankles were strengthened,

8 and jumping up, he stood and walked and went into the temple grounds with them, walking and jumping and praising God.

9 And the people saw him walking and praising God,

10 and they recognized him as the one who sat begging for alms at the Beautiful gate of the

temple. So they were filled with amazement and astonishment at what had happened to him. AMAZEMENT

11 As he clung to Peter and John, all the people were amazed and ran together to them at the portico called Solomon's.

12 And when he saw this, Peter answered the people, "Men of Israel, why are you surprised at this? Why do you stare at us as though by our own power or piety we had made him walk?

13 The God of Abraham, Isaac and Jacob, the God of our fathers, glorified His Servant Jesus, Whom you delivered over and denied in front of Pilate when he had decided to free Him.

14 But you denied the Holy and Righteous One and asked for a murderer to be given to you.

15 So you killed the Author of life, Whom God raised from the dead, to which fact we are witnesses. WITNESSES

16 And on the basis of faith in His name this man, whom you see and know, has been strengthened, and faith in Him has given him this perfectly sound body in the presence of all of you.

17 "Now, brothers, I know that you acted in ignorance, the same as your rulers did.

18 But what God foretold by the mouth of all the prophets, that His Christ was to suffer, He fulfilled in this way. SCRIPTURES PROPHECY

19 So then, repent and turn around that your sins might be wiped out, REPENTANCE

20 that times of refreshing may come from the presence of the Lord, and He may send Jesus, the Christ Who was appointed for you beforehand.

21 Heaven had to receive Him until the times when everything was to be restored, of which God spoke through the mouth of His holy prophets from ages past.

18 Cf. 2:23.

22 Indeed, Moses said, 'The Lord God will raise
up a Prophet for you from among your brothers,
just like me. You must listen to whatever He
tells you.
23 And any person who doesn't listen to that
Prophet will be cut off entirely from the people.'
24 And all the prophets from Samuel and those
who came afterward, as many as spoke, also an-
nounced these days.
25 You are the sons of the prophets and of the
covenant that God made with our fathers, saying
to Abraham, 'And in your descendants all the
families of the earth will be blessed.'
26 God raised up His Servant and sent Him to
you first, to bless you by turning each one of you
from your wicked ways."

Chapter 4

1 While they were speaking to the people, the
priests and captain of the temple guard and the
Sadducees came up to them,
2 annoyed because they were teaching the people
and announcing the resurrection of the dead by
Jesus.
3 So they arrested them, and because it was eve-
ning, they took them in custody till the next day.
4 But many of those who heard the message be-
lieved, and the number of the men came to about
five thousand.
5 Now the next day their rulers, elders and
scribes were gathered together in Jerusalem
6 together with Annas, the high priest, Caiaphas,
John, Alexander and all who belonged to the high-
priestly family.
7 And they stood them in the midst and asked,
"By what power or in what name did you do this?"

8 Then Peter, filled with the Holy Spirit, said to them:

"Rulers of the people and elders—

9 If we are being examined today about a good deed done to a sick person, about how he was healed,

10 let all of you and all of the people of Israel know that it is by the name of Jesus Christ the Nazarene, Whom you crucified, Whom God raised from the dead, by Him this person stands before you a well man.

11 He is the Stone rejected by you builders, Who has become the Head of the corner.

12 And there is salvation by nobody else, since there is no other name beneath the sky that has been given by human beings by which we must be saved."

SALVATION

13 Now when they saw the boldness of Peter and John and realized that they were uneducated laymen, they were surprised and recognized that they had been with Jesus.

BOLDNESS
DISCIPLESHIP

14 But seeing the man who had been healed standing with them, they had nothing to say in opposition.

OPPOSITION

15 So they ordered them to leave the meeting of the Sanhedrin and discussed the matter with one another.

16 They said, "What are we going to do with these people? That a notable sign has taken place through them is apparent to everybody living in Jerusalem, and we can't deny it.

17 But to keep this from spreading further among the people, let's warn them not to speak in this name any longer to anybody."

18 So they called them and ordered them not to teach or offer a word in Jesus' name.

19 But Peter and John replied by saying, "If it

Man/God

is right before God to listen to you rather than God, you decide.

AUTHORITY

20 We can't do anything but speak what we saw and heard."

21 So when they had threatened them further, they released them. They couldn't find a way to punish them because of the people; everybody was praising God for what had happened.

22 The fact is that the man on whom this sign of healing was performed was more than forty years old.

23 Now when they were released, they went to their own friends and told them what the chief priests and elders had said to them.

24 And when they heard it, as one they lifted their voices to God and said, "Sovereign Lord, Who made the sky and the earth and the sea, and all that is in them;

SCRIPTURES

25 Who from the mouth of our father David by the Holy Spirit said,

OPPOSITION

'Why did the Gentiles rage
and the people devise empty stratagems?
26 The kings of the earth took a belligerent stand,
and the rulers gathered together against the Lord
and against His Christ'—

27 In this city it is true that Herod and Pontius Pilate together with the Gentiles and people of Israel gathered together against Your holy Servant Jesus, Whom You anointed

19, 20 (Cf. 5:28, 29.) The apostles heeded the use of legitimate God-given authority, but whenever men go beyond the limits of the authority given to them by God, they no longer speak with His authority but only with a human authority. Note how God's authority and human authority are contrasted in both passages. God's authority—in the church, the state and the home—never conflicts. The authority of each sphere is defined in the Bible. Christians must pray for governmental authorities (I Tim. 2:1-4).

28 to do those things that Your hand and Your plan had predestined to happen.
29 So now, Lord, take note of their threats and give Your slaves all the boldness needed to speak Your word.
30 Stretch out Your hand to heal and perform signs and wonders by the name of Your holy Servant Jesus."
31 Now as they were praying, the place where they were meeting was shaken and they were all filled with the Holy Spirit and spoke God's word boldly.

BOLDNESS

32 Now the whole company of those who believed was of one heart and soul, and nobody said that his possessions were his own; instead, they used everything in common.

UNITY

33 And the apostles gave their testimony about the resurrection of the Lord Jesus with great power, and much grace was on all of them.

WITNESS
GRACE

34 There wasn't a needy person among them. Whoever owned lands or houses sold them and brought the proceeds of what was sold
35 and placed them at the apostles' feet, and it was distributed to each as he had need.
36 Now Joseph, a Levite and native Cypriot, to whom the apostles gave the name Barnabas (which, translated, means "son of encouragement"),
37 sold a field that belonged to him and brought the money and placed it at the apostles' feet.

ENCOURAGEMENT

Chapter 5

1 But a man named Ananias, together with his wife Sapphira, sold a piece of property

4:36–5:11 This incident is comparable to that recorded in Num. 15:32ff. At the outset of each era of the church's history, God made an example of those who disobeyed to show that He meant business. Cf. also I Tim. 5:20.

2 and (with his wife's knowledge) kept a part of the sale price for himself and brought the rest and placed it at the apostles' feet.

LYING

3 But Peter said, "Why has Satan filled your heart to lie to the Holy Spirit and keep a part of the receipts from the sale of the land for yourself?

4 While it was still yours, you could have kept it, couldn't you? And after it was sold, wasn't it yours to do with as you wished? How could you

LYING

contrive such a thing in your heart? You haven't lied to men; no, you lied to God!"

5 When Ananias heard these words, he fell

FEAR

down and died, and great fear came upon all who heard.

6 The young men got up, wrapped him up, carried him out and buried him.

7 About three hours later his wife came in, not knowing what had happened.

8 And Peter said to her, "Tell me whether you sold the land for such and such an amount." And she said, "Yes, for such and such an amount."

9 Then Peter said to her, "Why have you two agreed to put the Lord's Spirit to the test? See, the feet of those who buried your husband are at the door, and they will carry you out."

10 Instantly she fell down at his feet and died. When the young men came in, they found her dead and carried her out and buried her beside her husband.

FEAR

11 And great fear came over the whole church and over all who heard these things.

12 Now many signs and wonders were performed among the people by the hands of the apostles. And they all used to meet with one mind in Solomon's portico.

13 But the rest didn't dare to join them; yet the people spoke highly of them,

14 and more than ever believers were added to the Lord, great throngs of men and women.
15 They actually brought the sick out into the streets and put them on beds and mats, so that as Peter went by his shadow might fall on some of them.
16 A crowd also came together from the cities round about Jerusalem, bringing the sick and those who were tormented by unclean spirits, and they were all healed.

17 But the high priest, and all those who were with him (who were of the sect of the Sadducees), filled with jealousy, rose up — **JEALOUSY**
18 and arrested the apostles and put them under custody in the public jail.
19 But during the night an angel from the Lord opened the doors of the prison, led them out and said,
20 "Go, take your place on the temple grounds and speak to the people the message about this life." — **WITNESS**
21 So, on hearing this, they entered the temple grounds about daybreak and taught.

Now the high priest arrived, and those who were with him, and convened the meeting of the Sanhedrin and all the senate of the sons of Israel, and sent for them to be brought from the prison.
22 But when the officers got there, they couldn't find them in the jail, so they returned and reported, saying,
23 "We found the prison securely shut and the guards standing at the doors, but when we opened them, we didn't find anyone inside."
24 Now when the captain of the temple and the chief priests heard these words, they were at a loss to understand them and wondered what all this might come to.

25 Then somebody came and told them, "Come see, the men that you put in prison are standing on the temple grounds, teaching the people."
26 Then the captain with the officers went and brought them, but not with force, because they were afraid that people might stone them.
27 Now when they brought them, they made them appear before the Sanhedrin. And the high priest questioned them, saying,
28 "We gave you strict orders not to teach in this name, yet you've filled Jerusalem with your teaching! You plan to bring this man's blood on us."

AUTHORITY God/Men

29 Peter and the apostles said, "We must obey God rather than men.
30 Our fathers' God raised Jesus, Whom you killed by hanging Him on a tree.

REPENTANCE FORGIVENESS

31 God exalted this Man to a place at His right hand as a Ruler and Savior to give repentance and forgiveness of sins to Israel.

WITNESSES HOLY SPIRIT

32 And we are witnesses of these things, and so is the Holy Spirit that God gave to those who obey Him."

ANGER

33 When they heard this, they were infuriated and intended to kill them.
34 But a certain Pharisee in the Sanhedrin named Gamaliel, a teacher of the law who was honored by all the people, stood up and ordered them to put these men outside for a little while.
35 Then he said to them, "Men of Israel, be careful about what you intend to do to these men.
36 Earlier, Theudas arose, claiming that he was somebody, and about four hundred men turned toward him, but when he was killed, all those who

29 Cf. 4:19. God's authority in the state and authority in the church do not conflict; here it was God's authority that was in conflict with human authority (*"God* rather than *men"*).
33 Anger leads to murder (cf. Matt. 5:21, 22).

followed him were dispersed, and the movement came to nothing.
37 Later on Judas the Galilean came into prominence in the days of the census and drew away people after him. That man also perished, and all who followed him were scattered.
38 So, now I tell you, stay away from these men and let them alone. If this plan or this work is from men, it will fail,
39 but if it is from God, you won't be able to stop them, and you will find yourselves fighting God!"

OPPOSITION

40 So they followed his advice; and they called back the apostles, beat them, ordered them not to speak in Jesus' name and released them.
41 Then they left the presence of the Sanhedrin, rejoicing that they were considered worthy to be dishonored on behalf of the Name.

SUFFERING

42 And every day in the temple, and from house to house, they regularly taught and preached the good news about Jesus as the Christ.

CHAPTER 6

1 Now in these days, as there was a growing number of disciples, the Hellenists raised a complaint against the Hebrews, because their widows were being overlooked during the daily serving of food.

COMPLAINT

2 So the Twelve called a general meeting of the

41 Joy in suffering. Here is the basis: that they could suffer in order to honor Christ (cf. I Pet. 2:18-25; 3:13, 14; 4:1, 12-19). There is no masochism in this (suffering for one's own benefit).

1-6 The apostles were concerned about the details of everyday living and the problems of interpersonal relations, and took adequate measures immediately to solve problems that arose. Wisdom was exercised in choosing deacons who were themselves Hellenistic (as the names in vs. 5 indicate). As a consequence of this prompt, adequate response to a problem, the work was not hindered, but prospered (vs. 7).

disciples and said, "It isn't right for us to stop preaching God's Word to serve tables.
3 Now then, brothers, look for seven of your men who have a good reputation, full of the Spirit and wisdom, that we may appoint them to this work,
4 while we will continue to devote ourselves to prayer and the ministry of the Word."
5 And this word seemed right to the entire body, so they chose Stephen, a man full of the Holy Spirit and faith, Philip, Prochorus, Nicanor, Timon, Parmenas and Nicolas, a proselyte from Antioch.
6 They had them stand before the apostles, and they prayed and laid their hands on them.
7 And God's Word spread, and the number of the disciples increased greatly in Jerusalem, and a great many of the priests became obedient to the faith.
8 And Stephen, full of grace and power, did great wonders and signs among the people.
9 Then some of those from the synagogue of Freedmen (as it was called), and some of the Cyrenians, the Alexandrians and some from Cilicia rose up and disputed with Stephen.
10 But they couldn't stand up against the wisdom and the spirit with which he spoke.
11 Then they put some men up to saying, "We have heard him speak blasphemous words against Moses and God."
12 So they stirred up the people and the elders and the scribes, and they went after him and seized him and brought him before the Sanhedrin.
13 And the false witnesses appeared and said, "This man regularly speaks words against this holy place and the law.
14 The fact is that we have heard him say that this Jesus, the Nazarene, will destroy this place

and will change the customs that Moses delivered to us."
15 And all who sat in the Sanhedrin stared at Stephen, because his face looked like the face of an angel.

CHAPTER 7

1 And the high priest said, "Are these things true?"
2 And he said, "Brothers and fathers, listen to me. The God of glory appeared to our father Abraham when he was in Mesopotamia, before he lived in Haran,
3 and told him, 'Leave your land and your relatives and go to a land that I will show you.'
4 So he left the land of the Chaldeans and lived in Haran. After his father died, God moved him from there to the land in which you are now living;
5 but He didn't give him an inheritance in it—not even a piece of ground a foot long—but He promised to give it to him and to his descendants as a possession, even though he didn't have a child.
6 God told him this: 'Your descendants will be aliens in a foreign land, where they will be enslaved and ill-treated for four hundred years.
7 Then I will judge the nation to which they are enslaved,' God said, 'and after that they will leave it and worship Me in this place.'
8 And He gave him the covenant of circumcision, and so he became Isaac's father and circumcised him on the eighth day. Isaac became the father of Jacob, and Jacob of the twelve patriarchs.
9 "And the patriarchs became jealous of Joseph and sold him into Egypt; but God was with him **JEALOUSY**
10 and rescued him from all his afflictions and

gave him grace and wisdom, so that he was recognized by Pharaoh, king of Egypt. And he appointed him governor over all of Egypt and all his household.
11 Then a famine came over all of Egypt and Canaan, and there was a lot of hardship, and our fathers couldn't find any food.
12 So when Jacob heard that there was wheat in Egypt, he sent our fathers for the first time.
13 But on the second trip Joseph made himself known to his brothers, and Joseph's family became known by Pharaoh.
14 Then Joseph sent and called for his father Jacob and all his relatives—seventy-five persons.
15 So Jacob went down to Egypt, and it was there that he and our fathers died.
16 Their remains were taken to Shechem and placed in the tomb that Abraham bought for a sum of money from Hamor's sons in Shechem.
17 "As the time for God to fulfill the promise He had made to Abraham drew near, the people in Egypt greatly increased in number.
18 At length a different Egyptian king arose who didn't know about Joseph.
19 He took advantage of our race and mistreated our fathers by forcing them to expose their babies so that they would die.
20 Moses was born at this time, and was delightful in God's sight. For three months he was raised in his father's house,
21 but when he was exposed Pharaoh's daughter adopted him and raised him as her own son.
22 So Moses was trained in all the Egyptians' wisdom, and he spoke and acted with power.
23 "Now when he was forty years old, it came into his heart to visit his brothers, the sons of Israel.

24 But when he saw one of them being injured,
he defended him and avenged the one who was
wronged by striking down the Egyptian.
25 Now he thought that his brothers would un-
derstand that God was going to rescue them by his
hand, but they didn't understand this.
26 Then, the next day, Moses appeared on the
scene where two Jews were fighting and tried to
bring peace by reconciling them, saying, 'Men,
you're brothers! Why are you injuring each other?'
27 But the man who was injuring his neighbor
thrust him aside, saying, 'Who appointed you a
ruler over us?
28 You don't want to kill me like you killed the
Egyptian yesterday, do you?'
29 So Moses fled at this word and became an
exile in the land of Midian, where he became the
father of two sons.

PEACE
RECONCILI-
ATION

30 "When forty years had passed, an angel
appeared to him in the flames of a burning thorn
bush while he was in the desert near Mount Sinai.
31 When Moses saw it, he was startled by the
sight, and when he approached it to examine it
more closely, the Lord's voice came:
32 'I am the God of your fathers, the God of
Abraham, Isaac and Jacob.' Moses started to
tremble and didn't dare look.
33 Then the Lord said to him, 'Loosen the san-
dals on your feet; the place where you are standing
is holy ground.
34 I have seen the ill treatment of My people in
Egypt, and I heard their groans, so I have come
down to set them free. Come now, I will send you
to Egypt.'

35 "This Moses—the one whom they rejected,
saying, 'Who appointed you a ruler and a judge?'
—God sent as a ruler and redeemer with the as-

sistance of the angel who appeared to him in the bush.
36 This man led them out, performing wonders and signs in the land of Egypt, in the Red Sea and in the desert for forty years.
37 This is the Moses who told Israel's sons, 'From among your brothers God will raise up a Prophet like me.'
38 This man is the one who was in the church in the desert together with the angel who spoke to him at Mount Sinai with our fathers, who received living oracles to give to us.
39 This is the one our fathers wouldn't obey, but thrust him aside and in their hearts turned back to Egypt,
40 saying to Aaron, 'Make gods for us who will lead us; we don't know what has happened to this Moses who led us out of the land of Egypt.'
41 So at that time they made a calf and offered a sacrifice to the idol and applauded the works of their hands!
42 But God turned away and delivered them over to the worship of the stars of the sky, as it is written in the prophets' book,

'You didn't offer victims and sacrifices to Me
forty years in the desert, did you, house of
Israel?
43 Indeed, you carried Moloch's tent
and the god Rephan's star,
the images you made to worship—
and I will deport you beyond Babylon.'

44 "Our fathers had the testimony tent in the desert, just as the One Who spoke to Moses commanded him according to the model that he had seen.
45 And our fathers received it and brought it in with Joshua when they took possession of the na-

tions that God drove out from the presence of our fathers until David's time.
46 He found favor with God and prayed that he might find a dwelling for Jacob's God.[1]
47 But Solomon built a house for Him.
48 However, the Most High doesn't dwell in places made by hands (as the prophet says):
49 'Heaven is My throne and earth is a stool for My feet.
What sort of house will you build for Me, says the Lord,
or in what place will I rest?
50 Didn't My hand make all these things?'
51 "You stiffnecked people, uncircumcised in hearts and ears! You always resist the Holy Spirit. As your fathers did, so do you! **HOLY SPIRIT**
52 Which of the prophets didn't your fathers persecute? And they killed those who predicted the coming of the Righteous One, of Whom you now have become the murderers and betrayers—
53 you, who received the law at the order of angels—and didn't keep it!"
54 Now when they heard these things, they were pierced through to their hearts and gnashed their teeth at him. **HEART ANGER**
55 But he, full of the Holy Spirit, gazed at the sky and saw God's glory and Jesus standing at God's right hand, and said,
56 "There, I see the heavens opened up, and the Son of Man standing at God's right hand!"
57 Then they shouted with a loud voice and covered their ears and rushed on him with one thought in mind—
58 They threw him out of the city and stoned

54 Cf. 5:33.

[1] Some MSS read, *for Jacob's house.*

him. And the witnesses took off their clothes and laid them at the feet of a young man named Saul.
59 And as they were stoning Stephen, he prayed,
PRAYER saying, "Lord Jesus, receive my spirit."
FORGIVENESS 60 And he knelt down and shouted with a loud
Persecution/ voice, "Lord, don't hold this sin against them!"
Blessing And when he had said this, he fell asleep.

Chapter 8

1 And Saul was in complete agreement with killing him.
PERSECUTION And on that day a great persecution broke out against the church at Jerusalem, and everybody was scattered throughout the regions of Judea and Samaria except the apostles.
2 Devout men buried Stephen and loudly mourned over him.
3 But Saul ravaged the church; entering house after house, he dragged out men and women and imprisoned them.
4 As a result, those who were scattered abroad went everywhere announcing the message of good news.
5 Philip, for instance, went down to a city of Samaria and preached Christ to them.
6 And the crowds unitedly paid attention to the things Philip said when they heard and saw the signs he was performing.
7 Unclean spirits, shouting with a loud voice, came out of many of those who had been possessed by them, and many paralytics and lame persons were healed.
8 So there was much joy in that city.
9 And a certain man, named Simon, had

60 Cf. Rom. 12:9, 14, 17, 20, 21. Here Stephen demonstrates that, like his Lord, a believer truly can bless those who persecute him.

been practicing magic in the city for some time, and had astounded the nation of Samaria. He claimed that he was somebody great,
10 and they all—from the smallest to the greatest—paid attention to him, saying, "This man is the one who is called the Great Power of God."
11 And they all paid attention to him, because for a considerable time he had astounded them by his magic.
12 But when they believed Philip's preaching about God's empire and the name of Jesus Christ, they were baptized, both men and women.
13 Even Simon himself believed, and when he was baptized, he attached himself to Philip, and as he saw the signs and great miracles taking place, he was astounded.
14 Now when the apostles in Jerusalem heard that Samaria had accepted God's word, they sent Peter and John to them.
15 They went down and prayed for them, so that they might receive the Holy Spirit
16 (so far, He hadn't fallen on any of them; they had simply been baptized in the name of the Lord Jesus).
17 Then they laid their hands on them and they received the Holy Spirit.
18 But when Simon saw that the Spirit was given by the laying on of the apostles' hands, he offered them money, saying,
19 "Give me this authority too, so that whoever I lay hands on may receive the Holy Spirit."
20 But Peter said to him, "Your silver perish with you for thinking that God's gift could be bought with money!
21 You have no part or share in the proclamation of this message, because your heart isn't right before God.

HOLY SPIRIT

AUTHORITY

MONEY

HEART

REPENTANCE
FORGIVENESS
BITTERNESS
BONDAGE

22 Therefore, repent of this wickedness of yours
and pray to the Lord, so that perhaps He will for-
give the intention of your heart.
23 I see you are in the gall of bitterness and
bond of unrighteousness."
24 Then Simon replied, "You pray to the Lord
for me, so that the things you have said won't hap-
pen to me."
25 So then, when they had borne witness to
and spoken the Lord's word, they returned to Je-
rusalem, preaching the good news in many of the
Samaritan villages.
26 Now an angel from the Lord spoke to
Philip and said, "Get up and go south along the
road that leads from Jerusalem to Gaza." This is
a desert road.
27 So he got up and went. And there he saw an
Ethiopian, a eunuch, who was an official in charge
of the entire treasury of Candace, queen of the
Ethiopians. He had come to Jerusalem to worship,
28 and now as he was returning and sitting in his
chariot, he was reading the prophet Isaiah.
29 And the Spirit said to Philip, "Go and join
him in the chariot."
30 So Philip ran up and heard him reading
Isaiah the prophet and said, "Do you have any un-
derstanding of what you are reading?"
31 And he said, "How could I, unless somebody
guides me?" And he invited Philip to come up
and sit with him.
32 Now the passage of Scripture that he was
reading was this:

> "As a sheep He was led to the slaughter,
> and as a lamb before those who shear it
> is quiet,

23 This common expression notes the closeness of colon trouble (gall) and bitterness.

so He doesn't open His mouth.
33 In His humiliation justice was denied Him.
Who can tell about His descendants,
since His life is taken from the earth?"
34 And the eunuch said to Philip, "About whom, I ask you, does the prophet say this—about himself or about somebody else?"
35 Then Philip opened his mouth, and beginning with this Scripture he preached the good news about Jesus to him.
36 And as they went along the road, they came to some water, and the eunuch said, "Look, water; why can't I be baptized?"
37 [1]
38 Then he ordered the chariot to stop, and they both went down to the water, both Philip and the eunuch, and he baptized him.
39 Then, when they came up out of the water, the Spirit of the Lord snatched Philip away, and the eunuch didn't see him any more, but he went his way rejoicing.
40 Now Philip was found in Azotus, and as he passed through he preached the good news to all the cities there until he reached Caesarea.

SCRIPTURES

CHAPTER 9

1 But Saul, still breathing threats and murder against the Lord's disciples, went to the high priest
2 and asked him for letters to the synagogues at Damascus, so that if he found any who belonged to the Way, he might bind and bring them to Jerusalem.
3 On his trip he was drawing near to Damascus,

[1] Some MSS add vs. 37: *And Philip said, "If you believe with your whole heart you can." And he replied, "I believe that Jesus Christ is God's Son."*

when suddenly a light from the sky flashed around him.

SUFFERING

4 Falling to the ground, he heard a voice saying to him, "Saul, Saul, why are you persecuting Me?"

PERSECUTION

5 And he said, "Who are You, Lord?" And He said, "I am Jesus, Whom you are persecuting.

6 Now, get up and go into the city, and you will be told what you must do."

7 The men who were traveling with him stood speechless, hearing the sound of a voice, but seeing nobody.

8 Saul got up from the ground, but when he opened his eyes he couldn't see. So they led him by the hand and brought him into Damascus.

9 And for three days he couldn't see and didn't eat or drink.

10 Now at Damascus there was a certain disciple named Ananias. The Lord said to him in a vision, "Ananias." And he said, "Here I am, Lord."

11 And the Lord said to him, "Get up and go to the street called Straight, and in Judas' house ask for a man from Tarsus named Saul. He is praying,

12 and he has had a vision of a man named Ananias coming in and putting his hands on him to enable him to see again."

13 But Ananias replied, "Lord, I have heard from a number of people about this man—how he has done many evil things to Your saints at Jerusalem,

14 and that he has authority from the chief priests here to bind all those who call on Your name."

15 But the Lord said to him, "Go, this man is My chosen vessel to carry My name before the

4, 5 Suffering by Christians for Christ's sake is persecution of Christ Himself.

Gentiles and kings and sons of Israel.
16 I will show him how much he must suffer for My name's sake." SUFFERING
17 So Ananias left and entered the house. Then, laying his hands on him, he said, "Brother Saul, the Lord Jesus, Who appeared to you on the road by which you came, has sent me to help you see again and be filled with the Holy Spirit."
18 And at once something like scales fell from his eyes, and he saw again. Then, he got up and was baptized.
19 He ate some food and regained his strength. FOOD
And for several days he was with the disciples in Damascus.
20 And he began right away to preach in the synagogues that Jesus is God's Son.
21 And everybody who heard was amazed and said, "Isn't this the man who in Jerusalem devastated those who called on this Name? And hasn't he come here intending to bring them bound to the chief priests?"
22 But Saul more and more was filled with power and confounded the Jews living in Damascus, proving that He is the Christ.
23 Now when many days had passed, the Jews plotted together to kill him, but Saul discovered their plot.
24 And they carefully watched the gates day and night in order to kill him.
25 But at night his disciples took him and let him down through the wall in a basket.

19 Small details like these appearing throughout the Scriptures attest not only to the historical accuracy of the accounts, but also to the down-to-earth practical approach of the biblical writers. Their presentation was not abstract or idealized. Abstracting and idealizing account for much failure and harm in preaching and counseling. Food often helps in critical periods. Here (cf. vs. 9) it indicates the close of the period of blindness during which God dealt with Saul as he fasted. Cf. 16:34; 27:35, 36.

FEAR

26 When he returned to Jerusalem, he tried to join the disciples, but everybody was afraid of him; they didn't believe he was a disciple.

27 But Barnabas got hold of him and led him to the apostles, and told them how he saw the Lord on the road, and that He spoke to him, and how in

BOLDNESS

Damascus he preached boldly in Jesus' name.

28 So he was with them in Jerusalem, going in and out, preaching boldly in the Lord's name.

29 He spoke and held discussions with the Hellenists, and they attempted to kill him.

30 But when the brothers learned about this, they brought him down to Caesarea and sent him off to Tarsus.

31 So then, the church throughout all Judea and Galilee and Samaria had peace and was built up; and by walking in the fear of the Lord and in

COUNSEL

the counsel of the Holy Spirit, it was enlarged.

32 Now in the course of Peter's travels throughout the area, he visited the saints living at Lydda.

33 There he found a certain man named Aeneas, who had been bedridden for eight years with a paralysis.

34 And Peter said to him, "Aeneas, Jesus Christ is healing you. Get up and make your bed." And he got up at once.

35 And all those who lived at Lydda and Sharon saw him, and they turned to the Lord.

36 Now in Joppa there was a certain disciple named Tabitha (which means "Dorcas," or "gazelle"). She was full of good works and acts of charity.

37 At that very time she happened to get sick and die; and when they had washed her they laid her in an upper room.

38 Since Lydda was close to Joppa, when the disciples heard that Peter was there, they sent two

men to urge him, "Don't hesitate; come to us!"
39 So Peter got up and went with them. When
they arrived they led him up into the upper room,
and all the widows stood by him, weeping and
showing tunics and clothes that Dorcas made when
she was with them.
40 Peter put them all outside and knelt down
and prayed. Then, turning to the body, he said,
"Tabitha, get up." And she opened her eyes, and
when she saw Peter she sat up.
41 He gave her a hand and raised her up. Then
he called the saints and the widows and presented
her alive.
42 And it became known throughout all Joppa,
and many believed on the Lord.
43 Then he stayed in Joppa for a number of
days with a tanner by the name of Simon.

Chapter 10

1 Now there was a certain man in Caesarea
named Cornelius, who was a centurion and be-
longed to what was called the Italian Cohort.
2 He was a devout man who feared God, to-
gether with all his household, and he gave liberally
to people in need and regularly prayed to God.
3 About three o'clock in the afternoon he saw
an unmistakable vision of an angel from God
coming in and saying to him, "Cornelius."
4 And he stared at him in terror and said, "What
is it, Lord?" And he replied, "Your prayers and
your charity have ascended as a memorial before
God.
5 Now, send men to Joppa and bring back Si-
mon, who is called Peter.
6 He is staying with Simon the tanner, whose
house is by the sea."

7 And when the angel who had spoken to him
left, he called two of his servants and a devout sol-
dier who was one of those who assisted him,
8 explained everything to them and sent them off
to Joppa.
9 Now the next day, about noon, as their
travels brought them close to the city, Peter went
up onto the roof to pray.
10 And he grew hungry and wanted something
to eat. But while they were preparing a meal, he
went into a trance.
11 He saw the sky opened, and a sort of con-
tainer like a huge sheet was being let down onto
the earth by its four corners.
12 In it were all kinds of animals, and reptiles
and birds of the sky.
13 And a voice spoke to him, "Get up, Peter;
kill and eat them."
14 But Peter said, "Oh no, Lord! I haven't ever
eaten anything common and unclean."
15 Then the voice spoke to him a second time,
"Don't treat as unclean what God has cleansed."
16 This happened three times, then immediately
the container was taken up into the sky.
17 While Peter was inwardly wondering what
to make of this vision, just then the men that
Cornelius had sent arrived at the gate and asked
for directions to Simon's house.
18 They called out, asking if the Simon, who was
called Peter, was staying there.
19 So while Peter was still pondering over the
vision, the Spirit said to him, "See here, three men
are looking for you.
20 Get up and go down and accompany them
without hesitation, because I have sent them."
21 So Peter went down and said to the men,
"All right, I'm the one you are looking for; what is

it that you have come for?"
22 And they said, "Cornelius, a centurion who is just and fears God, who is well spoken of by the whole Jewish nation, was directed by a holy angel to send for you to come to his house and to listen to what you have to say."
23 So he invited them in to be his guests.

The next day he got up and went off with them, and some of the brothers from Joppa went with him.

WITNESSES

24 The day after he arrived at Caesarea. Cornelius had been expecting them and had called together his relatives and close friends.
25 When Peter entered, Cornelius fell down at his feet and worshiped him.
26 But Peter made him get up and said, "Get up. I too am a man."
27 And he talked to him as they entered, where he found many had gathered.
28 Then he said to them, "You know that it is unlawful for a Jewish man to associate with or to visit a foreigner. Yet God has shown me that I shouldn't call any man common or unclean.
29 So when I was called, I came without argument. Let me ask, then, why you called for me."
30 Then Cornelius said, "Four days ago, about this hour—at three o'clock in the afternoon —I was praying in my house when, then and there, a man in bright clothing stood before me.
31 He said, 'Cornelius, your prayer has been heard, and your charity has been remembered by God.
32 Send to Joppa for Simon who is called Peter; he is staying in Simon the tanner's house that is by the sea.'
33 So at once I sent word to you, and you were

kind enough to come. Now, then, we are all here present before God to hear everything that the Lord commanded you."

34 Then Peter opened his mouth and said, "I can see now that God isn't a respecter of persons.
35 Instead, in every nation, whoever fears Him and practices righteousness is acceptable to Him.
PREACHING PEACE
36 The message is the one that He sent to the sons of Israel, preaching peace through Jesus Christ—He is Lord of everything.
37 You know what happened throughout all Judea, starting at Galilee after the baptism that John preached—
38 how God anointed Jesus of Nazareth with the Holy Spirit and power, how He went about doing good and healing all those who were overpowered by the devil, because God was with Him.
39 And we are witnesses of everything that He did in the Jews' country and in Jerusalem. They killed Him by hanging Him on a tree,
40 but God raised Him up on the third day and had Him appear,
41 not to all the people, but to us who were previously chosen by God to be witnesses. We ate and drank with Him after He rose from the dead.
PREACHING
42 And He ordered us to preach to the people and to testify that He is the One Whom God designated to be Judge of the living and the dead.
43 To Him all the prophets bear witness that everybody who believes in Him will receive forgiveness of sins through His name."

44 While Peter was still speaking these words, the Holy Spirit fell on all those who heard his message.
45 And the believers from the circumcision who had come with Peter were astounded that the gift

of the Holy Spirit had been poured out on the Gentiles too
46 (they heard them speaking in various languages and exalting God). Then Peter said,
47 "Nobody could refuse water to baptize these people who have received the Holy Spirit just as we have, could he?"
48 So he ordered them to be baptized in the name of Jesus Christ. Then they asked him to stay for a few days.

CHAPTER 11

1 Now the apostles and the brothers throughout Judea heard that the Gentiles also had received God's Word.
2 But when Peter went up to Jerusalem, those who were zealous for circumcision argued with him, saying,
3 "You visited and ate with uncircumcised men!"
4 So Peter began and explained to them in order, saying,
5 "I was in the city of Joppa praying, and in a trance I saw a vision of a container, like a huge sheet, being let down from the sky by its four corners; and it came down to me.
6 I looked into it and saw animals of the earth, wild beasts, reptiles and birds of the sky.
7 Then I also heard a voice saying to me, 'Get up, Peter! Kill and eat them.'
8 And I said, 'Oh no, Lord! A common or unclean thing hasn't ever entered my mouth.'
9 But the voice from the sky spoke a second time, 'What God has cleansed, don't you call common.'
10 And this happened three times, and then

everything was pulled up again into the sky.
11 Then, at that very moment, three men arrived at the gate of the house where I was, who had been sent to me from Caesarea.
12 The Spirit told me not to have the slightest hesitation about going with them. And these six brothers also went with me, and we went into the man's house.
13 And he related to us how he had seen the angel standing in his house and saying, 'Send to Joppa for Simon who is called Peter.
14 He has a message to speak to you by which you and your whole household can be saved.'
15 And as I began to speak, the Holy Spirit fell on them just as on us at the beginning.
16 And I remembered the Lord's Word, how He said, 'John indeed baptized with water, but you will be baptized with the Holy Spirit.'
17 So if God gave them a gift equal to the one that He gave us when we believed on the Lord Jesus Christ, who was I to stand in God's way?"
18 When they heard this they quieted down, and they glorified God, saying, "So then, God has granted the Gentiles the repentance that leads to life!"

REPENTANCE

19 Now those who had been scattered about by the persecution that arose in connection with Stephen went as far as Phoenicia, Cyprus and Antioch. But they didn't tell the message to anybody but Jews.
20 But some of the Cypriots and Cyrenians, when they came to Antioch, also spoke to the Greeks, preaching the Lord Jesus.
21 And the Lord's hand was with them, and a large number believed and turned to the Lord.
22 News of this reached the ears of the church in Jerusalem, so they sent Barnabas off to Antioch.

ENCOURAGEMENT
HEART
GRACE

23 When he arrived and saw the results of God's grace, he was glad and encouraged all of them to remain true to the Lord with determined hearts.
24 He was a good man who was full of the Holy Spirit and faith. And a large number of people was added to the Lord.

25 Then Barnabas went to Tarsus to look for Saul,
26 and when he found him, he brought him to Antioch. And so it was that for one whole year they met with the church and taught a large number of people. And it was in Antioch that the disciples were first called Christians.

27 During this time prophets came down from Jerusalem to Antioch.
28 One of them, named Agabus, stood up and revealed by the Spirit that there would be a great famine throughout the entire Mediterranean world. (It took place in Claudius' reign.)
29 So the disciples, as each was able from his means, determined to send contributions to help their brothers living in Jerusalem.
30 And they did so, sending them to the elders by the hand of Barnabas and Saul.

CHAPTER 12

1 About this time King Herod set about to mistreat some of those who belonged to the church.
2 Accordingly, he killed James, John's brother, with the sword,
3 and when he saw that this pleased the Jews, he went on to arrest Peter too. (This was during the days of the Unleavened Bread.)
4 He seized him and put him in prison and handed him over to four squads of soldiers to

guard him, intending after the Passover to bring him out to the people.
5 So Peter was kept in prison.

PRAYER

Now the church earnestly prayed to God for him,
6 and during the very night before Herod was going to bring him out, Peter was sleeping between two soldiers, bound with two chains, with sentries in front of the door guarding the prison.
7 Suddenly, an angel from the Lord appeared, and a light shined in the cell. He poked Peter's side and awakened him and said, "Get up quickly." And the chains fell from his hands.
8 Then the angel said to him, "Get dressed and put your sandals on." So he did. And he said to him, "Wrap your coat around you and follow me."
9 And he left with Peter following him. He didn't realize that what the angel was doing was real; he thought he was seeing a vision.
10 They passed the first and the second guards and came to the iron gate leading to the city. On its own it opened for them. They went out, and when they had gone one street's distance, all at once the angel left him.
11 Then Peter came to himself and said, "Now I know that the Lord has really sent His angel and delivered me from Herod's hand and from everything that the Jewish people were expecting."
12 When he realized what had happened, he went to the house of Mary, the mother of John (who is called Mark), where many were gathered together, praying.
13 And when he knocked at the gateway door, a maid named Rhoda came to answer.
14 But when she recognized Peter's voice, in her joy she didn't open the gate but ran in and an-

nounced that Peter was standing at the gate.
15 They said to her, "You're crazy!" Yet she insisted that it was so. Then they said, "It's his angel."
16 But Peter continued to knock. When they opened the gate, they saw him and were astounded.
17 He motioned with his hand for silence and then described to them how the Lord had led him out of the prison. He said, "Report this to James and to the brothers." Then he left and went to another place.
18 Now when the day dawned, there was no small stir among the soldiers about what had become of Peter.
19 And when Herod looked for him but couldn't find him, he interrogated the guards and ordered them to be led away to execution. Then he left Judea and went to Caesarea, where he stayed for awhile.
20 Now he was quite angry with the residents of Tyre and Sidon, so they came to him unitedly, and by persuading Blastus, the king's personal attendant, they asked for peace, because their country got its food from the king's country.
21 So on a set day, Herod arrayed himself with kingly clothing, took his seat on the throne and delivered a speech to them.
22 And the mob shouted, "This is a god's voice, not a human voice!"
23 Instantly an angel from the Lord struck him, because he didn't give God the glory. And he was eaten by worms and died.

MADNESS

ANGER

PRIDE

15 Unbelief. They had been praying for Peter's release (vs. 12), but when God answered their prayer they would not believe it. The verb for madness (*mainomai*), used throughout the N.T., means "to rage" and, therefore, says nothing of the *cause* of madness, but focuses rather upon the effects.

20-23 Contrast 14:8-18.

24 Now the Lord's Word continued to grow
and increase.
25 And Barnabas and Saul returned from
Jerusalem after completing their mission, bringing
with them John who was called Mark.

Chapter 13

1 Now in the church at Antioch there were
prophets and teachers: Barnabas, Simeon (called
Niger), Lucius (from Cyrene), Manaen (a close
friend of Herod the tetrarch) and Saul.
2 As they were worshiping the Lord and fasting,
the Holy Spirit said, "Set apart Barnabas and Saul
for the work to which I have called them."
3 Then, after they had fasted and prayed, they
laid their hands on them and sent them off.
4 So then, being sent out by the Holy Spirit,
they went down to Seleucia and from there sailed
away to Cyprus.
5 When they arrived at Salamis, they proclaimed
God's Word in the Jewish synagogues. And they
had John as an assistant.
6 When they had gone through the whole island
as far as Paphos, they came upon a man whose
name was Bar-Jesus; he was a magician and a
Jewish false prophet.
7 He was with the proconsul Sergius Paulus, an
intelligent man, who summoned Barnabas and Saul
and sought to hear God's Word.
OPPOSITION
8 Now Elymas the magician (that is the transla-
tion of his name) opposed them and tried to turn
the proconsul away from the faith.
9 But Saul (who also is called Paul), filled with
the Holy Spirit, looked straight at him and said,
DECEIT
10 "You son of the devil, full of every kind of
deceit and fraud, you enemy of every kind of

righteousness; won't you ever stop making the Lord's straight roads crooked?
11 Now, see, the Lord's hand is on you; you will be blind and unable to see the sun for a time." Instantly, a mist and darkness fell upon him, and he went about seeking people to lead him by the hand.
12 Then, when the proconsul saw what had happened, he believed, and he was amazed at the Lord's teaching.
13 Now Paul and his companions set sail from Paphos and came to Perga in Pamphylia. But John left them and returned to Jerusalem.
14 Then from Perga they went on to Pisidian Antioch. And on the Sabbath day they went into the synagogue and sat down.
15 After the reading of the Law and the Prophets the synagogue rulers sent this word to them: "Brothers, if you have any word of encouragement for the people, speak up."

ENCOURAGEMENT

16 So Paul got up and motioned with his hand and said, "Men of Israel and you God-fearing Gentiles, listen.
17 The God of this people Israel chose our fathers and exalted the people during the time when they were foreigners in the land of Egypt, and with His arm raised high led them out of it.
18 And for about a forty-year period of time He put up with them in the wilderness.
19 Then, after He destroyed seven nations in the land of Canaan, He gave them their land as an inheritance for about four hundred and fifty years.
20 After that He gave them judges until Samuel the prophet.
21 Next, they asked for a king, and God gave them Saul, Kish's son, who was from Benjamin's tribe, and he reigned forty years.

22 And when He had removed him, He raised up
David for their king, about whom He testified, say-
ing, 'In David, Jesse's son, I have found a man af-
ter My own heart, who will do everything I want
him to.'
23 From this man's descendants God has brought
to Israel the Savior Jesus.
REPENTANCE 24 Before His coming John had preached a bap-
tism of repentance to all the people of Israel.
25 Then, as John completed his course he said,
'What do you think I am? I am not He. Rather,
One is coming after me Whose sandals I am not
worthy to untie.'
26 "Brothers, sons of Abraham's family, and
those among you who fear God, to us the message
of this salvation has been sent forth.
27 Those who live in Jerusalem and their rulers
didn't recognize Him or the prophets' words that
are read every Sabbath, and fulfilled them by con-
demning Him.
28 And though they could find no grounds for
His death, they asked Pilate to destroy Him.
29 And when they had finished doing every-
thing that was written about Him, they took Him
down from the tree and laid Him in a tomb.
30 But God raised Him from the dead,
31 and for many days He appeared to those who
came up with Him from Galilee to Jerusalem, who
now are His witnesses to the people.
32 "And we announce to you the good news
that what God promised to the fathers,
33 He has fulfilled to us, their children, by rais-
ing Jesus as it is written in the second Psalm:

'You are My Son; today I have become
Your Father.'

34 And that He raised Him from the dead never

24 John's baptism symbolized repentance.

to return to decay is stated like this:

'I will give you the holy blessings that were assured to David.'

35 It is for this reason that He also says in another Psalm,

'You won't let Your Holy One see decay.'

36 David, after he had served God's purpose in his own generation, fell asleep and was added to his fathers and saw decay.

37 But the One Whom God resurrected didn't see decay.

38 So then, let it be known to you brothers that through this Man forgiveness of sins is announced to you, **FORGIVENESS**

39 and by Him everybody who believes is justified in everything in regard to which he couldn't be justified by Moses' law.

40 "So then, watch out that what the prophets spoke about doesn't come upon you: **WARNING**

41 'See you scoffers; wonder and perish
because I will work a work in your days—
a work that you simply won't believe
if somebody tells you about it.' "

42 As they left, the people begged them to talk further about these things on the next Sabbath.

43 When the congregation broke up, many of the Jews and of the worshiping proselytes followed Paul and Barnabas, who spoke to them and urged them to persevere by God's grace. **ENCOURAGEMENT**

44 The next Sabbath almost the whole city was gathered together to hear God's Word.

45 But when the Jews saw the crowds they were filled with jealousy and contradicted what Paul said, and blasphemed him. **JEALOUSY OPPOSITION**

46 And Paul and Barnabas, speaking boldly, said, "It was necessary to speak God's Word to you first. Since you thrust it away and don't consider **BOLDNESS**

yourselves worthy of eternal life, we are turning to the Gentiles.
47 Now this is what the Lord has commanded us:

> 'I have set you as a light for the Gentiles
> so that you may bring salvation to the ends
> of the earth.' "

48 When the Gentiles heard this, they were glad and glorified the Lord's Word. And as many as were destined for eternal life believed.
49 And the Lord's Word spread throughout the whole region.
50 But the Jews incited the devout women of high standing and the leading men of the city and
PERSECUTION stirred up persecution against Paul and Barnabas and drove them from their borders.
51 So they shook the dust from their feet against them and went to Iconium.
JOY 52 And the disciples were filled with joy and with
HOLY SPIRIT the Holy Spirit.

Chapter 14

1 Now at Iconium, in the same way they entered the Jewish synagogue, and spoke so that a great number of both Jews and Greeks believed.
UNBELIEF 2 But the disbelieving Jews stirred up the Gen-
BITTERNESS tiles and poisoned their minds against the brothers.
3 So they spent a considerable amount of time
WITNESS there, boldly speaking for the Lord, Who testified to the message about His grace by doing signs and wonders by their hands.
4 But a large number of the citizens were divided; some were with the Jews, but others were

52 The filling of the Spirit is not something mysterious. As one is filled with (dominated by) *joy*, so he is filled with the Spirit (cf. also vs. 45—"filled with jealousy"; 19:28—"filled with anger"). Whatever one is filled with dominates his attitudes and actions.

with the apostles.
5 When the Gentiles and the Jews, together with their rulers, made a move to stone them,
6 they learned about it and escaped to Lystra and Derbe, the cities of Lycaonia, and that vicinity,
7 and there they announced the message of good news.

8 Now in Lystra there was sitting a man whose feet were lame. He had been crippled from birth and had never walked.
9 He listened to Paul as he spoke. Paul looked straight at him and saw that he had faith to be healed.
10 He said in a loud voice, "Stand up erect on your feet." And he jumped up and walked.
11 And when the crowds saw what Paul did, they shouted in Lycaonian, "The gods have come down to us in human form."
12 And they called Barnabas Zeus and Paul Hermes (since he was the principal speaker).
13 And the priest of Zeus, whose temple was located at the front of the city, brought bulls and garlands to the city gates to offer sacrifices along with the people.

14 But when the apostles Barnabas and Paul heard this, they ripped their clothes apart and rushed out toward the crowd,
15 shouting, "Men, why are you doing this? We too are human beings who have a nature that is just like yours! We are announcing the good news to you to turn from these empty things to a living God, Who made the sky and the earth and the sea and everything in them.
16 In past generations He allowed the Gentiles to go their own ways;
17 yet He didn't leave Himself without a witness,

8-18 Contrast 12:20-23.

since He did good by giving you rain from heaven
and fruitful seasons, filling your stomachs with
food and your hearts with gladness."
18 So by saying this they barely restrained the
crowds from offering a sacrifice to them.
19 But Jews came from Antioch and Iconium
and influenced the crowds to stone Paul and drag
him outside the city, supposing he was dead.
20 But when the disciples surrounded him, he
got up and entered the city. And the next day he
left with Barnabas for Derbe.
21 After they announced the good news to that
city and made many disciples, they returned to
Lystra, Iconium and Antioch,

STRENGTH
ENCOURAGEMENT
SUFFERING

22 strengthening the lives of the disciples, encouraging them to continue in the faith, and telling them that they must enter God's empire through many afflictions.

23 And in every church they appointed elders
for them, and with prayer and fasting they committed them to the Lord, in Whom they had believed.
24 They passed through Pisidia and came to
Pamphylia.
25 And after speaking the Word in Perga, they
went down to Attalia,
26 and from there they sailed to Antioch, where
they had been entrusted to God's grace for the
work that they carried out.
27 Upon their arrival they called the church together and reported all that God had done with
them, and how He had opened a door of faith to
the Gentiles.
28 And they spent a long time with the disciples.

22 All important emphases in counseling with new converts (cf. 15:32; 16:40; 18:23; 20:32); vs. 23 also indicates the need for the discipline and fellowship of an organized congregation (cf. Titus 1:5).

Chapter 15

1 Now some people came down from Judea
who taught the brothers, "Unless you are circum-
cised according to Moses' custom, you can't be
saved."
2 Since this occasioned a good bit of dissension
and debate between Paul and Barnabas and these **DEBATE**
people, they appointed Paul and Barnabas and
some others from their number to go up to Jerusa-
lem to talk to the apostles and elders in Jerusalem
about this controversy.
3 So then the church sent them on their way and
they passed through Phoenicia and Samaria, tell-
ing the details about the conversion of the Gentiles,
and brought great joy to all the brothers. **JOY**
4 When they arrived in Jerusalem, they were
welcomed by the church and the apostles and the
elders, and they reported everything that God had
done with them.
5 But some believers who had come from the sect
of the Pharisees stood up and said, "They must be
circumcised and directed to keep Moses' law."
6 The apostles and elders gathered together
to see about this matter.
7 And after there had been a lot of discussion, **DISCUSSION**
Peter got up and said to them, "Brothers, you
know that at the outset God made a choice among
you that the Gentiles should hear and believe the
gospel from me.
8 And God, the Heart-knower, testified to them **HEART**
by giving them the Holy Spirit just as he did
to us.
9 And in no way did He distinguish between
us and them when He cleansed their hearts by **HEART**
faith.
10 Now then, why are you testing God by put- **LEGALISM**

ting on the disciples' neck a yoke that neither our fathers nor we have been able to bear?
11 Rather, we believe that we will be saved by the grace of the Lord Jesus, just as they will."

12 The whole gathering grew silent and listened to Barnabas and Paul relate what signs and wonders God did by them among the Gentiles.
13 And when they finished speaking, James replied, "Brothers, listen to me.
14 Simon has told us how God at first became concerned about taking a people from the Gentiles to bear His name.
15 And the prophets' words agree with this, even as it is written,

16 'After this I will return and rebuild David's fallen tent, and I will rebuild and restore its ruins,
17 so that the rest of mankind may seek the Lord, even all the Gentiles who call on My name,
18 says the Lord, who accomplishes these things that have been known from ages past.'

19 So then, my judgment is that we shouldn't cause trouble for those Gentiles who turn to God.
FORNICATION SEXUAL SIN
20 Instead, we should direct them in writing to abstain from what is polluted by idols, sexual sin, strangled animals and from blood.
21 I say this because for generations Moses has had in every city those who preach him every Sabbath in the synagogues."

22 Then it seemed good to the apostles, the elders and the whole church to choose some of their men to send to Antioch with Paul and Barna-

10 Cf. Matt. 11:28-30.
20 Fornication is a general term denoting all sorts of sexual sin, including adultery.

bas—Judas, called Barsabbas, and Silas, leading men among the brothers.

23 This is the letter they sent by them:
"The apostles and the brothers who are elders to the Gentile brothers in Antioch, Syria and Cilicia:
Greetings.

24 Because we heard that some of our members, without our authorization, have caused you trouble by what they said, unsettling your minds,

25 it seemed good to us, upon unanimous agreement, to choose men and send them to you with our dear friends Barnabas and Paul,

26 men who have risked their lives for the sake of the Name of our Lord Jesus Christ.

27 So we sent Judas and Silas, who by word of mouth will tell you the same things.

28 It seemed good to the Holy Spirit and to us not to lay any additional burden on you than these essentials:

HOLY SPIRIT

29 abstain from idol sacrifices, from blood, from strangled animals and from sexual sin. If you keep yourselves from these things, you will do well. Farewell."

SEXUAL SIN

30 Then they were sent off and went down to Antioch, and when they had gathered the group together, they delivered the letter.

31 And when they read it, they rejoiced at its encouragement.

ENCOURAGEMENT

32 And Judas and Silas, who themselves were prophets, encouraged and strengthened the brothers by the many things that they said.

33 After spending some time there, the brothers sent them back with peace to those who sent them.

31, 32 Cf. 14:22; 16:40.

34 [1]
35 But Paul and Barnabas stayed in Antioch, teaching and announcing the Lord's message of good news with many others also.
36 After some days Paul said to Barnabas, "Let us return and visit the brothers in every city in which we preached the Lord's Word, and see how they are."
37 Barnabas wanted to take John, who was called Mark, with them.
38 But Paul didn't think it would be right to take
DESERTION him, since he had deserted them in Pamphylia and hadn't gone on with them in the work.
STRIFE 39 There arose such a sharp disagreement that they separated from one another. Barnabas took Mark and sailed off for Cyprus,
40 but Paul chose Silas and went off, commended to the Lord's grace by the brothers.
41 And he went through Syria and Cilicia, strengthening the churches.

Chapter 16

1 And he also came down to Derbe and to Lystra. And there was a certain disciple there named Timothy, who was the son of a believing Jewess, and his father was a Greek.
2 He was well spoken of by the brothers in Lystra and Iconium.
3 Paul wanted him to go along with him, so he circumcised him because of the Jews who were in those areas, since they knew that his father was a Greek.
4 As they traveled through these cities, they delivered the decisions reached by the apostles and

4 The eldership of the church has authority (cf. Heb. 13:7; Titus 2:15).

[1] Some MSS add vs. 34: *But it seemed good to Silas to stay there.*

AUTHORITY
OBEDIENCE

the elders at Jerusalem, and told them to obey them.
5 So the churches were strengthened in the faith and grew in numbers daily.
6 They went through the country of Phrygia and Galatia, having been prevented by the Holy Spirit from speaking the Word in Asia.
7 And as they went toward Mysia, they attempted to enter Bithynia, but the Spirit of Jesus wouldn't let them.
8 So they passed by Mysia and went down to Troas.
9 And during the night Paul had a vision of a Macedonian man standing there urging him in these words, "Come over to Macedonia and help us."
10 So when he saw the vision, at once we tried to go into Macedonia, concluding that God had called us to announce the message of good news to them.
11 Setting sail from Troas, we ran a straight course to Samothrace, the next day went on to Neapolis,
12 and from there to Philippi, which is a colony and the leading city of that part of Macedonia. And we stayed in this city for a number of days.
13 On the Sabbath we went outside the gate to a place by a river, where we expected to find a place of prayer. And we sat down and spoke to the women who had gathered there.
14 A woman named Lydia, from the city of Thyatira, who sold purple goods and was a worshiper of God, heard, and the Lord opened her heart to pay attention to what Paul said.
15 When she and her household were baptized, she urged us this way: "If you have determined that I am faithful to the Lord, come and stay at my

house." And she prevailed upon us to do so.

16 Now it so happened that as we were going to the place of prayer a slave girl with a divining spirit, whose fortunetelling brought her owners a lot of money, met us.

17 She followed Paul and us, shouting, "These people are the Most High God's slaves, who announce the way of salvation to you."

18 And she did this for a number of days. But

ANGER

Paul became so annoyed that he turned around and said to the spirit, "In the name of Jesus Christ I order you to leave her!" And it left her at that very hour.

19 Now when her owners saw that their way of making money for the future was gone, they grabbed Paul and Silas and dragged them to the marketplace to the rulers.

20 When they had brought them before the chief magistrates, they said, "These persons are Jews and are causing our city a lot of trouble.

21 They are advocating customs that it isn't lawful for us Romans to receive or practice."

22 The crowd joined in attacking them, and the

SUFFERING

magistrates tore off their clothes and ordered them to be beaten.

23 After many stripes had been laid on them, they threw them into prison, ordering the jailer to keep them securely.

24 So when he received this sort of charge, he threw them into the inner prison and secured their feet in the stocks.

25 But about midnight Paul and Silas were

PRAYER

praying and singing hymns to God, and the prisoners were listening to them,

18 Paul was *annoyed* at the demon, but not afraid of it. The demon, as elsewhere, was subject to the servant of God. Those Christians who fear demons today are entirely out of the N.T. spirit.

26 when suddenly the ground shook so violently
that the jail's foundations quivered, and all at once
all the doors swung open and all the chains fell
apart.
27 When the jailer awakened, he saw that the
doors of the prison were open and had drawn his
sword and was about to kill himself, because he
thought the prisoners had escaped.
28 But Paul shouted out, "Don't harm yourself!
We're all here!"
29 He asked for lights, rushed in and, trem-
bling with fear, he fell before Paul and Silas. **FEAR**
30 Then he led them out and said, "Sirs, what
must I do to be saved?"
31 And they said, "Believe on the Lord Jesus **FAITH**
and you will be saved, you and your household."
32 So they told him God's message, along with
all those who were in his household.
33 And he took them in that very hour of the
night and washed their stripes, and he and all his
family were baptized right away.
34 Then he brought them to his house and made
a meal for them and, together with his whole **FOOD**
household, rejoiced that he had believed in God. **JOY**
35 When daylight came, the magistrates sent
their officers, saying, "Let those men go."
36 And the jailer reported these words to Paul:
"The magistrates have sent them to release you.
Now then, come out and go in peace."
37 But Paul said to them, "They beat us publicly
without a trial, even though we are Romans; and
they threw us into prison. Now are they going to
get rid of us secretly? No indeed! Rather, let them
come themselves and bring us out!"
38 So the officers reported these words to the

33 Notice the immediate reception into the church.
34 Food (cf. comments on 9:19). Cf. also 27:35, 36.

FEAR

magistrates, and they were afraid when they heard
that they were Romans.
39 So they came and apologized to them and
brought them out and asked them to leave the city.
40 Then they left the prison and entered Lydia's
ENCOURAGE-
MENT
house, and when they had seen the brothers, they
encouraged them and left.

Chapter 17

1 Now when they had gone through Amphipolis and Apollonia, they came to Thessalonica, where there was a Jewish synagogue.
2 So, according to his custom, Paul went to their meeting and for three Sabbaths he reasoned with them from the Scriptures,
3 opening up and setting forth for them the fact that the Christ had to suffer and to rise again from the dead, and that "this Jesus Whom I am announcing to you is the Christ."
4 And some of them were persuaded and threw in their lot with Paul and Silas, as did a large number of the God-fearing Greeks, along with a number of the most prominent women.

JEALOUSY

5 But the Jews were jealous and gathered up some of the worthless rabble that lounged around the marketplace; they formed a mob and began to cause trouble in the city. And they crowded around Jason's house looking for them, so they could bring them out to the mob.
6 And when they couldn't find them they dragged Jason and some of the brothers before the civil authorities, shouting, "These persons who have turned the world upside down have come here too,
7 and Jason has welcomed them! They are all acting contrary to Caesar's decrees, saying that there is a different emperor—Jesus!"

8 And the crowd and the authorities were disturbed when they heard this,
9 and they released Jason and the rest only on bail.

10 Then the brothers at once sent Paul and Silas away by night to Berea. When they arrived, they went into the Jewish synagogue.
11 Now these Jews were more noble than those in Thessalonica, and they received the Word with great eagerness, examining the Scriptures daily to see if these things were so. **SCRIPTURES**
12 As a result, many of them believed, and also many Greek women of high standing, and a number of Greek men. **FAITH**

13 But when the Jews from Thessalonica learned that God's Word had been announced by Paul in Berea also, they went there too to agitate and stir up the crowds.
14 So the brothers sent Paul off at once as far as the sea, but Silas and Timothy stayed there.
15 Those who accompanied Paul brought him as far as Athens, and took back an order to Silas and Timothy that they should come as soon as possible.

16 Now while Paul was waiting for them at Athens, he was enraged within as he looked at the city filled with images. **ANGER**
17 So he reasoned in the synagogue with the Jews and the God-fearing Greeks, and every day in the marketplace with those who happened to be there.
18 Then some of the Epicurean and Stoic philosophers took him on. And some said, "What does this eclectic babbler want to say?" And others, "He seems to be promoting some foreign gods."

11 An obligation to be pressed upon counselees.
16 Anger over idolatry. Cf. also 16:18; Eph. 4:26.

(They said this because he announced the good news about Jesus and the resurrection.)
19 So they took him and led him before the council of the Areopagus, saying, "Can you tell us about this new teaching of which you have been speaking?
20 You have been bringing some startling information to our ears. So we want to know just what this means."
IDLENESS
21 (Now all the Athenians and the foreigners who lived there spent their time doing nothing else but discussing and listening to new ideas.)
22 Then Paul stood up in the midst of the council of the Areopagus and said,

"Men of Athens, everything I see shows me how very religious you are.
23 For example, as I was passing along, looking at your objects of worship, I even found an altar with this inscription: TO AN UNKNOWN GOD. So then, what you worship in ignorance is that which I am announcing to you!
SOVEREIGNTY
24 The God Who made the world and everything in it, Who is the Lord of heaven and earth, doesn't live in temples made by human hands.
25 Nor is He served by human hands as though He needed something, since He Himself gives life and breath to everybody and everything.
26 He made from one person every human nation to live on the face of the whole earth, and He determined the periods of their existence and boundaries within which they would live,
27 so that they might seek God, if only they would grope their way to Him and find Him (though He isn't far from any one of us).
28 This is true since

'In Him we live and move and exist.'

As some of your poets have said,

'For we also are His family.'
29 So, if we are God's family, we ought not think
that the Deity resembles gold or silver or stone, or
anything engraved by human imagination and skill.
30 God overlooked the times of ignorance, but
now He declares that every human being every- **REPENTANCE**
where must repent,
31 because He has set a day in which He is going
to judge the world with justice by a Man Whom **JUDGMENT**
He has designated to do so. And He has furnished
proof of this to everybody by resurrecting Him
from the dead."
32 Now when they heard of the resurrection
from the dead, some scoffed, but others said, "We
want to hear you speak about this again."
33 So Paul left them.
34 But some men joined him and believed,
among whom was Dionysius the Areopagite and a
a woman named Damaris, and others with them.

Chapter 18

1 After this he left Athens and went to Cor-
inth.
2 And he found a certain Jew, named Aquila,
a native of Pontus who recently had come from
Italy with his wife Priscilla because Claudius had
ordered all the Jews to leave Rome. He went to
see them.
3 And because they were tentmakers and he **WORK**
worked at the same trade, he stayed with them and
worked with them.
4 And every Sabbath in the synagogue he rea-
soned with both the Jews and the Greeks.

3 When Paul did not receive adequate support from the churches, he earned his own way. This meant, at times, he could not devote himself fully to the ministry of the Word (cf. vs. 5).

PREACHING

5 But by the time that Silas and Timothy came down from Macedonia, Paul was devoting his efforts exclusively to preaching, testifying to the Jews that Jesus was the Christ.
6 But when they opposed and blasphemed him, he shook out his clothes and said to them, "Your blood be on your heads. I am clean. From now on I am going to the Gentiles!"
7 So he left there and went to the house of a person named Titus Justus, a God-fearing Greek, whose house was next door to the synagogue.
8 Now Crispus, the synagogue ruler, believed the Lord, together with his whole household, and many of the Corinthians who heard believed and were baptized.

FEAR
Fear/Speak

9 And in a night vision the Lord said to Paul, "Don't be afraid. Keep on speaking; don't be silent,

PROTECTION

10 I am with you, and nobody will attack you to harm you, because I have many people in this city."
11 Then he settled there a year and a half, teaching God's Word among them.
12 When Gallio was proconsul of Achaia, the Jews unitedly attacked Paul and dragged him to the tribunal, saying,
13 "This man is inciting people to worship God contrary to the law."
14 And as Paul was about to open his mouth, Gallio said to the Jews, "If indeed it were some crime or vicious misdeed, I'd accept your complaint, you Jews,
15 but since it is a matter about words and names and your own law, see to it yourselves. I don't intend to become a judge of these things."
16 So he drove them away from the tribunal.
17 Then they all grabbed Sosthenes, the syna-

gogue ruler, and beat him in front of the tribunal, but Gallio didn't care at all about it.

18 After Paul stayed there many days, he said good-bye to the brothers and sailed off for Syria, together with Priscilla and Aquila. At Cenchrea he cut his hair because he took a vow.

19 And they went down to Ephesus, where he left them. And he went into the synagogue and reasoned with the Jews.

20 But when they asked him to stay for a longer time, he couldn't agree to it;

21 instead, he said good-bye and promised, "I'll come back to you again if God wants me to." Then he sailed from Ephesus.

WILL OF GOD

22 When he landed at Caesarea, he went up and greeted the church and then went down to Antioch.

23 After spending some time there, he left and went from place to place throughout the country of Galatia and Phrygia, strengthening all the disciples.

STRENGTH

24 Now a certain Jew, named Apollos, who was a native of Alexandria, came to Ephesus. He was an eloquent man who powerfully expounded the Scriptures.

25 He had been orally instructed in the Lord's Way, and with great fervency he spoke and taught accurately the facts about Jesus, but he knew only John's baptism.

FERVENCY

26 And he began to preach boldly in the synagogue. So when Priscilla and Aquila heard him, they took him aside and explained God's Way to him more accurately.

BOLDNESS

COUNSEL

27 And when he wanted to go to Achaia the brothers encouraged him and wrote to the dis-

ENCOURAGEMENT

23-27 Notice the mutual assistance of believers in these few verses. Again and again in Acts encouragement and strengthening are mentioned (cf. 14: 22). Here, even an eloquent preacher receives help. Then he helps others.

ciples to welcome him. When he arrived he con-
HELP tributed a great deal to those who had believed through grace.
28 He vigorously refuted the Jews in public, proving by the Scriptures that Jesus was the Christ.

CHAPTER 19

1 While Apollos was in Corinth Paul, traveling by the upper route, came to Ephesus. He found some disciples
HOLY SPIRIT 2 and said to them, "Did you receive the Holy Spirit when you believed?" And they replied, "No, we haven't even heard that there is a Holy Spirit."
3 So he said, "Into what, then, were you baptized?" And they said, "Into John's baptism."
4 And Paul said, "John baptized with a baptism
REPENTANCE of repentance, telling the people to believe in the One coming after him—in Jesus."
5 When they heard this, they were baptized into the name of the Lord Jesus.
HOLY SPIRIT 6 And as Paul laid his hands on them, the Holy Spirit came upon them, and they spoke in different languages and prophesied.
7 And all together there were about twelve men.
8 And he went into the synagogue and spoke boldly for three months, reasoning and persuading about God's empire.
SLANDER 9 But when some became hardened and disbelieved, saying bad things about the Way before the group, he withdrew from them, taking the disciples apart, and he reasoned daily at Tyrannus' school.
10 This continued for two years, so that all who

9 A time to leave when unbelief leads to evil speaking about Christianity and when young converts might be influenced adversely.

were living in Asia—both Jews and Greeks—heard the Lord's Word.

11 And God did extraordinary miracles by Paul's hands,
12 so that even handkerchiefs and aprons that had been in contact with his skin were taken to the sick, and they were cured of their diseases and evil spirits left them.
13 Then some of the traveling Jewish exorcists tried to pronounce the name of the Lord Jesus over those who had evil spirits, saying, "I exorcise you by the Jesus that Paul preaches."
14 And there were seven sons of a Jewish high priest named Sceva who were doing this.
15 But the evil spirit answered them, "I know Jesus, and I know Paul, but who are you?"
16 And the man who had the evil spirit jumped on them and so overpowered them all that they fled from the house naked and wounded.
17 And this became known to everybody who lived in Ephesus, both Jews and Greeks, and fear fell over all of them and the name of the Lord Jesus was held in respect. FEAR

18 Now many of those who had believed came, confessing and relating their practices.
19 And a number of those who had been practicing magic brought their books together and burned them publicly. And they counted the value of these and it totaled fifty thousand pieces of silver.
20 So in this way the Lord's Word grew mightily and in strength.

21 Now after these things had taken place, Paul by the Spirit decided to pass through Macedonia and Achaia and go to Jerusalem, telling himself, "After I have been there, I must see Rome too."
22 And after sending Timothy and Erastus, two of his helpers, he himself stayed in Asia for a time.

OPPOSITION

23 Now about that time there arose no little disturbance over the Way.
24 A silversmith named Demetrius, who made silver statuettes of Artemis, brought no little trade to the craftsmen.
25 Gathering them together, with workmen of similar trades, he said, "Men, you know that our wealth comes from this business.
26 But you see and hear how, not only in Ephesus but in almost all of Asia, this Paul has persuaded and perverted a good-sized crowd, saying that gods made by hands are not gods.
27 And there is danger, not only that our business may fall into disrepute, but that the temple

MOTIVES

of the great goddess Artemis may be considered to be nothing, and that she, whom all of Asia and the whole world worships, may be dethroned from her majesty."

ANGER

28 When they heard this they were filled with anger and shouted, "Great is Artemis of the Ephesians!"

CONFUSION

29 So the city was filled with confusion, and they unitedly rushed into the theatre, dragging along the Macedonians Gaius and Aristarchus, who were Paul's traveling companions.
30 Paul wanted to go into the crowd, but the disciples wouldn't let him.
31 Some of the Asiarchs too, who were his friends, sent word urging him not to risk going into the theatre.
32 Now some shouted one thing, and some shouted another, because the assembly was in confusion and most of them didn't know why they had come together.

23-27 Threat of loss, a strong motivating force, often is concealed under pretense of religious or patriotic zeal (cf. John 11:48).
28, 29 Some confusion can be eliminated only by dealing with anger.

33 Some of the crowd prompted Alexander,
whom the Jews had put forward, and Alexander
motioned with his hand and tried to make a de-
fense to the mob.
34 But when they learned that he was a Jew,
they all shouted as one man for about two hours,
"Great is Artemis of the Ephesians!"
35 When the town clerk had quieted the crowd,
he said, "Men of Ephesus, who is there who doesn't
know that the city of Ephesus is the custodian of
the temple of the great Artemis and of her image
that fell from the sky?
36 Since these things are undeniable, you ought
to remain quiet and do nothing rash.
37 You dragged these men here, who are neither
temple robbers nor blasphemers of your goddess.
38 So if Demetrius and those craftsmen who are
with him have a complaint against anybody, the
courts are in session and there are proconsuls; let
them bring charges against them.
39 And if you want to do something further, it
will be settled in a lawful assembly.
40 I say this because we are in danger of being
charged with rioting for what we have done today,
since there are no grounds that we can give to ac-
count for this commotion."
41 And when he had said this, he dismissed the
assembly.

CHAPTER 20

1 After the uproar had subsided, Paul sent for
the disciples, and having encouraged them, he
said good-bye and departed for Macedonia.
2 When he had gone through those parts and

ENCOURAGEMENT

35-41 An excellent example of the proper exercise of governmental authority to promote law and order (cf. Rom. 13).

spoken many encouraging words to them, he went to Greece.
3 He spent three months there, and since a plot was made against him by the Jews as he was about to sail for Syria, he determined to return through Macedonia.
4 Sopater from Berea, Pyrrhus' son, Aristarchus and Secundus from Thessalonica, Gaius from Derbe, Timothy and Tychicus and Trophimus from Asia, accompanied him.
5 They went on and waited for us in Troas,
6 while we sailed from Philippi after the days of Unleavened Bread, and in five days we rejoined them at Troas, where we stayed for seven days.
7 And on the first day of the week, when we were gathered together to break bread, Paul reasoned with them, and since he was going to leave the next day, he continued his talk till midnight.
8 Now there were quite a few lamps in the upper room where we had assembled.
9 And a certain young man named Eutychus, who was sitting on a window sill, became drowsy as Paul reasoned still longer, and because he was drowsy he fell down from the third floor. And when they picked him up, he was dead.
10 But Paul went down and threw himself on him and tightly embraced him and said, "Don't be alarmed; his life is in him."
11 Then he went up and broke bread and ate, and talked with them for a long time, till daybreak; then he left.
12 And they took the boy away alive and were enormously encouraged.
13 We went ahead to a ship and sailed for Assos, where we were going to take Paul aboard.

We arranged this because he was going to go by foot.
14 So when he met us at Assos, we took him aboard and went to Mitylene.
15 The next day we sailed from there and arrived at a point off Chios. The following day we crossed over to Samos, and the day after we came to Miletus.
16 Paul had decided to sail past Ephesus to avoid spending time in Asia, since he was hurrying to be in Jerusalem, if possible, by the Day of Pentecost.
17 So from Miletus he sent word to Ephesus for the elders of the church.
18 And when they came to him, he said to them,
"You know what I was like the whole time that I was with you, from the first day that I set foot in Asia,
19 serving the Lord with true humility and tears during trials that happened to me as the result of Jewish plots; CONCERN SUFFERING
20 that I didn't hold back in declaring anything that was beneficial to you and in teaching you publicly and from house to house.
21 I solemnly testified both to Jews and to Greeks about repentance toward God and faith toward our Lord Jesus. REPENTANCE
22 "And now, the fact is, I am going to Jerusalem, bound by the Spirit, not knowing what I am going to face there,
23 except that the Holy Spirit testifies to me, saying that bonds and afflictions await me. SUFFERING
24 But I don't count my life of any value to me, so long as I can finish my course and complete the ministry that I received from the Lord Jesus, to testify thoroughly to the good news of God's grace.

24 Cf. II Cor. 4:1.

25 "And now I know as a fact that all of you among whom I went preaching about the empire won't see my face again.
26 So then, I testify to you this day that I am clean from everybody's blood,
27 because I haven't held back in declaring God's whole counsel to you.

WARNING
28 "Pay attention to yourselves and to all of the flock among which the Holy Spirit has set you

SHEPHERDING
to be overseers to shepherd God's church,[1] that He acquired with His own blood.

HERESY
29 I know that after my departure fierce wolves will enter in among you, not sparing the flock,
30 and from among yourselves men will arise speaking distorted things to drag away disciples to follow them.

ALERTNESS
COUNSELING
31 Therefore, be alert, remembering that for three years, night and day, I didn't stop counseling each one of you with tears.
32 And now, I commend you to God and to

SCRIPTURES
His helpful Word that is able to build you up and give you an inheritance among all those who have been set apart.
33 "I didn't desire anybody's silver or gold or clothing.

WORK
34 You yourselves know that these hands ministered to my needs and to the needs of those who were with me.
35 In every way I showed you that by such laboring one must help the needy, remembering the words

GIVING
of the Lord Jesus, Who said, 'It is more blessed to

31 During the whole ("I didn't stop") of his three-year stay, Paul spent a large amount of his time ("night and day") admonishing ("counseling"—lit., "confronting nouthetically") individuals ("each one") out of deep concern ("with tears"). Cf. Col. 1:28.
34, 35 Cf. Eph. 4:28.

[1] Some MSS read, *the Lord's church.*

give than to receive.' "

36 So when he had spoken these things, he knelt down and prayed with them all.

37 And they wept a great deal, and they embraced Paul and fervently kissed him,

38 especially grieving over the word that he had spoken that they weren't going to see his face any more. And they escorted him to the ship.

GRIEF

CHAPTER 21

1 When we had torn ourselves away from them, we set sail and, taking a straight course, we came to Cos, the next day to Rhodes and from there to Patara.

2 Then, having found a ship crossing over to Phoenicia, we went aboard and set sail.

3 When we sighted Cyprus on our left, we passed it, sailed to Syria and landed at Tyre, because the ship was to unload its cargo there.

4 We looked for the disciples and stayed there seven days. They told Paul through the Spirit not to go up to Jerusalem.

5 But when our days there had come to an end, we left and went on our journey. All of them—even wives and children—escorted us until we were outside of the city. Then, kneeling down on the beach, we prayed and said good-bye to one another.

6 Then we went aboard the ship and they returned home.

7 When we had completed the voyage from Tyre, we arrived at Ptolemais, greeted the brothers and stayed one day with them.

8 Then, on the next day, we left and went to Caesarea. We entered the house of Philip the

38 Grief over loss (can occur over losses other than death).

evangelist (who was one of the seven) and stayed with him.
9 He had four virgin daughters who prophesied.
10 We had stayed there for some days when the prophet Agabus came down from Judea.
11 He came to us and took Paul's belt and bound his own feet and hands and said, "This is what the Holy Spirit says: 'This is how the Jews at Jerusalem will bind the man who owns this belt, and they will hand him over to the Gentiles.' "
12 When we heard this, both we and those who lived there urged him not to go up to Jerusalem.
13 Then Paul answered, "What are you doing,
HEART
crying and breaking my heart? I am ready not only to be bound, but even to die at Jerusalem for the name of the Lord Jesus."
WILL OF GOD
SOVEREIGNTY
14 So when he wouldn't be persuaded, we kept quiet and said, "The Lord's will be done."
15 Now after these days we got ready and went up to Jerusalem.
16 And some of the disciples from Caesarea also went with us and took us to the house of Mnason, a Cypriot and one of the early disciples, with whom we would stay.
17 When we arrived in Jerusalem, the brothers received us joyfully.
18 The next day Paul went with us to see James, and all the elders were present.
19 After greeting them, he related, one event after another, what God had done among the Gentiles through his ministry.
20 And when they heard it, they glorified God and said to him, "You see, brother, how many thousands of Jews there are who have believed. And all of them are zealous for the law.
21 But they have been told about you that you teach all the Jews who live among the Gentiles to

abandon Moses, telling them not to circumcise their children and not to observe the customs.
22 What, then, should be done? They are certainly going to hear that you have come.
23 So, then, do what we tell you. We have four men who have taken a vow.
24 Take these men and purify yourself along with them and pay to have their heads shaved. Then everybody will know that there is nothing to what they have been told, but rather that you live in observance of the law.
25 But concerning the Gentiles who have believed, we have sent a letter giving our judgment that they should abstain from idolatrous sacrifices, blood, strangled animals and sexual sin."
26 Then, the next day, Paul took the men, purified himself with them and went into the temple to give notice of the date of the completion of the days of purification, at which time an offering had to be made for each one of them.
27 Now when the seven days were about to be completed, the Jews from Asia, who had seen him in the temple, stirred up all the crowd and laid their hands on him, shouting,
28 "Men of Israel, help! This is the person who is teaching everybody everywhere against the people and the law and this place. And not only that—he has also brought Greeks into the temple and made this holy place common!"
29 Previously, they had seen Trophimus the Ephesian in the city with him and supposed that Paul had brought him into the temple.
30 The whole city was aroused, the people rushed together, grabbed Paul, dragged him outside the temple grounds and instantly shut the doors.
31 And as they were trying to kill him, word reached the commander of the Roman cohort that

all Jerusalem was in an uproar.
32 At once he took soldiers and centurions and
ran down to them. When they saw the commander
and the soldiers, they stopped beating Paul.
33 Then the commander came up and arrested
him and ordered him to be bound with two chains.
He inquired who he was and what he had done.
34 But some of the crowd shouted one thing,
and others something different; so, since he wasn't
able to learn the facts because of the uproar, he
gave orders to take him to the barracks.
35 But when he got to the steps, he had to be
carried by the soldiers, because of the violence of
the crowd;
36 a group of the people followed him, shouting,
"Take him away!"
37 As Paul was about to be taken into the
barracks, he asked the commander, "Would it be
possible for me to say something to you?" And
he answered, "Do you know Greek?
38 Then you aren't that Egyptian who previously
stirred up a revolt and led the four thousand as-
sassins out into the desert, are you?"
39 Paul said, "I am a Jew, a Tarsian from Ci-
licia, a citizen of no insignificant city. I beg you,
let me speak to the people."
40 And when he had given permission, Paul
stood on the steps, motioned with his hand to the
people and, when there was a great silence, he
addressed them in the Hebrew dialect,[1] saying:

CHAPTER 22

1 "Brothers and fathers, listen to the defense
that I now make to you."

[1] Aramaic.

2 When they heard that he was addressing them
in the Hebrew dialect, they became all the more
quiet. Then he said,
3 "I am a Jew, born at Tarsus in Cilicia, but I
was brought up in this city, educated at Gamaliel's
feet, strictly according to the law of our fathers,
with a zeal for God just like that which you all
have today.
4 I persecuted this Way to the death, binding
both men and women and delivering them to
prison,
5 as the high priest and the whole presbytery can
bear me witness. I received letters from them to
the brothers in Damascus, to which I traveled to
bring even those who were there bound to Jerusa-
lem for punishment.
6 "Now as I was traveling and drawing near
to Damascus about noon, suddenly a great light
from the sky flashed around me,
7 and I fell to the ground and heard a voice say-
ing to me, 'Saul, Saul, why are you persecuting
Me?'
8 And I answered, 'Who are You, Lord?" And
He said to me, 'I am Jesus, the Nazarene Whom
you are persecuting.'
9 Now those who were with me saw the light as
well, but they didn't understand what the voice
that spoke to me said.
10 And I said, 'What should I do, Lord?' And
the Lord said to me, 'Get up and go to Damascus,
and there you will be told about everything that
has been arranged for you to do.'
11 Since I couldn't see because of the glory of
that light, I was led by the hand of those who were
with me and went into Damascus.
12 "A certain man named Ananias, devout
by the standards of the law, well spoken of by all

the Jews who lived there,
13 came to me and stood by me and said,
'Brother Saul, look up and see,' and at that very
hour I looked up and saw.

GOD'S WILL

14 And he said, 'The God of our fathers previously appointed you to know His will, to see the Righteous One and to hear a voice from His mouth.

WITNESS

15 This is because you will be His witness before all men of the things that you have seen and heard.
16 And now, what are you waiting for? Get up, be baptized, and wash away your sins, calling on His name.'

17 "When I had returned to Jerusalem, and was praying in the temple, I went into a trance,
18 and I saw Him saying to me, 'Hurry, get out of Jerusalem quickly, because they won't accept your testimony about Me.'
19 And I said, 'Lord, they know that I was going into all the synagogues, imprisoning and beating those who trust in You,
20 and when the blood of Your witness Stephen was shed, I was standing there too, approving of it, and watching the clothes of those who were killing him.'
21 But He said to me, 'Go! I am going to send you far away to the Gentiles.' "

22 Up to that word they listened to him. Then they lifted up their voices and said, "A person like this should be removed from the earth! He isn't fit to live!"
23 They shouted and ripped off their clothes and threw dust into the air,
24 so the commander ordered him to be brought into the barracks, telling them to examine him with a whipping to find out exactly why they were

shouting at him.
25 But as they were stretching him out to be tied with thongs, Paul said to the centurion, "Is it lawful for you to whip a Roman citizen uncondemned?"
26 When the centurion heard this, he went to the commander and said to him, "What are you about to do? This man is a Roman citizen."
27 So the commander went to him and said, "Tell me, are you a Roman citizen?" And he said, "Yes."
28 Then the commander said, "I bought this citizenship at great cost." Paul said, "But I was born a citizen."
29 At once those who were about to examine him withdrew, and the commander also was afraid, because he realized that he was a Roman citizen and that he had bound him.

FEAR

30 So the next day, wanting to know for certain why the Jews accused him, he released him and ordered the chief priests and the entire Sanhedrin to meet. And he brought Paul to stand before them.

CHAPTER 23

1 Paul looked straight at the Sanhedrin and said,

"Brothers, I have lived before God with all good conscience to this day."

CONSCIENCE

2 And Ananias, the high priest, ordered those who stood by him to strike him in the mouth.
3 Then Paul said to him, "God is going to strike you, you whitewashed wall! Are you sitting to judge me according to the law, and commanding me to be struck contrary to the law?"
4 Those who stood by said, "Would you insult

God's high priest?"

RESPECT

5 And Paul said, "Brothers, I didn't know that he was a high priest; after all, it is written, 'You must not speak evil of a ruler of your people.' "

6 Then Paul, knowing that one part was Sadducees and the other was Pharisees, shouted out in the Sanhedrin, "Brothers, I am a Pharisee, a son of Pharisees! It is about the hope and the resurrection of the dead that I am being tried."

7 But when he said this, a dispute arose between the Pharisees and the Sadducees, and the group was divided.

8 This happened because the Sadducees say that there is no resurrection, nor angel nor spirit; but the Pharisees confess them all.

9 So there was a lot of noise. Some of the scribes of the part that was Pharisee stood up and fought for him, saying, "We don't find anything wrong with this man—What if a spirit or an angel spoke to him?"

10 And the discord became so violent that the commander, fearing Paul would be torn apart by them, commanded the soldiers to go down and remove him from their midst and take him to the barracks.

ENCOURAGEMENT

11 The following night the Lord stood by him and said, "Take courage! As you have testified about Me in Jerusalem, so you must testify also at Rome."

12 When day came, the Jews plotted against him and bound themselves by oath in which they vowed neither to eat nor drink until they had killed Paul.

13 There were more than forty persons who were in on this plot.

14 They went to the chief priests and elders and said, "We have bound ourselves with an oath to

taste nothing till we have killed Paul.
15 Now, you and the Sanhedrin send word to the commander to have him bring Paul down to you, as though you were intending to determine his case more exactly, and we will be ready to kill him before he comes near."

16 But the son of Paul's sister heard about the ambush, so he went into the barracks and reported it to Paul.
17 Paul called one of the centurions and said, "Take this young man to the commander; he has something to report to him."
18 So he took him, and brought him to the commander and said, "Paul, the prisoner, called me and asked me to bring this young man to you, because he has something to tell you."
19 The commander took him by the hand and, going aside privately, asked, "What is it that you have to report to me?"
20 He said, "The Jews have agreed to ask you to bring Paul down to the Sanhedrin tomorrow, as though they were going to inquire more exactly about him.
21 But don't let them persuade you to do this, since more than forty of their men are lying in ambush for him, who have bound themselves with an oath that they will neither eat nor drink until they kill him. And now they are ready, waiting for your promise."
22 Then the commander dismissed the young man, ordering him, "Don't tell anybody what you have reported to me."

23 Then he called two of the centurions and said, "Get two hundred soldiers, seventy horsemen and two hundred spearmen ready to go to Caesarea at nine o'clock tonight.
24 Provide mounts for Paul to ride and take

him safely to Felix the governor."
25 And he wrote a letter containing the following words:
26 "Claudius Lysias to his excellency the governor Felix, greeting.
27 This man was seized by the Jews and was about to be killed by them, when I came on the scene with my soldiers and rescued him, having learned that he is a Roman citizen.
28 Wanting to know the exact grounds on which they were accusing him, I brought him down to their Sanhedrin.
29 I found that he was being accused about questions pertaining to their law, but charged with nothing worthy of death or imprisonment.
30 And when it was disclosed to me that a plot had been formed against the man, I immediately sent him to you, also ordering his accusers to say what they have against him before you."
31 So the soldiers, according to their orders, took Paul and brought him by night to Antipatris.
32 Then, the next day, they returned to their barracks, allowing the horsemen to go on with him.
33 When they went into Caesarea, they delivered the letter to the governor and presented Paul to him.
34 When he had read the letter, he asked, "From what province are you?" And when he learned that he was from Cilicia,
35 he said, "I will hear you when your accusers arrive." And he issued orders for him to be guarded in Herod's Praetorium.

Chapter 24

1 After five days Ananias, the high priest, came down with some elders and an orator named

Tertullus, and they informed the governor about their charges against Paul.
2 And when he had been called in, Tertullus began to accuse him, saying:

"Since we enjoy much peace through you, most excellent Felix, and since many reforms have come to this nation by your planning,
3 in every way and everywhere we welcome this with sincere gratitude.
4 But, not to detain you further, I urge you to kindly hear us briefly.

5 "We have found this man to be a pest who stirs up riots among all the Jews throughout the world. He is a ringleader of the sect of the Nazarenes,
6 who even tried to profane the temple, but we seized him.
7 [1]
8 By examining him about all of these things you will be able to learn fully about that which we have accused him."
9 And the Jews joined in too, claiming that these things were true.

10 Then, when the governor had motioned for him to speak, Paul replied:

"Realizing that for many years you have been a judge over this nation, I cheerfully make my defense.
11 You can ascertain the fact that it wasn't more than twelve days ago that I went up to worship at Jerusalem.
12 And they didn't find me reasoning with anybody or gathering a crowd together either in the temple, in the synagogues or in the city.
13 Nor can they prove to you those things of

[1] The latter part of vs. 6, all of vs. 7 and the first part of vs. 8 are omitted in the better MSS.

which they now accuse me.

14 "Now this is what I admit to you—that according to the Way (which they call a sect) I worship our fathers' God, believing what is according to the law and that which has been written in the prophets.

HOPE

15 I hold to a hope in God, that these men themselves accept, that there will be a resurrection of both the just and the unjust.

CONSCIENCE

16 Because of this, also, I always make it a practice to have a blameless conscience before God and men.

17 "Now, after a number of years, I came to bring alms and offerings to my nation.

18 In the midst of doing so, they found me purified in the temple, neither associated with a crowd nor with an uproar.

19 But some Jews from Asia—they are the ones who ought to be here before you to make an accusation if they have something against me.

20 Or else let these men tell you what crime they found when I stood before the Sanhedrin

21 (unless it is that one statement that I shouted while standing before them: 'It is about the resurrection from the dead that I am being judged before you today')."

22 But Felix, having a rather accurate knowledge of the Way, adjourned the hearing, saying, "When Lysias, the commander, comes down I will decide your case."

23 Then he ordered the centurion to guard him, but to give him some freedom and not to forbid any of his friends to attend to his needs.

24 Some days afterward, Felix came with his wife Drusilla, who was Jewish. And he sent for Paul and listened to him about faith in Christ Jesus.

25 And as he reasoned with him about righteousness, self-control and the coming judgment, Felix became alarmed and replied, "Go away for now; when I have time later on, I'll send for you."
26 At the same time he hoped Paul would give him money; so he sent for him frequently and talked with him.
27 But after two years had elapsed, Felix was succeeded by Porcius Festus, and because he wanted to do the Jews a favor, he left Paul in prison.

RIGHTEOUSNESS
SELF-CONTROL
JUDGMENT
MOTIVES

CHAPTER 25

1 Three days after Festus had entered the province, he went up from Caesarea to Jerusalem.
2 And the chief priests and Jewish leaders made charges against Paul,
3 asking as a favor with reference to him to have him sent to Jerusalem, plotting to kill him along the way.
4 Festus replied that Paul was being kept in Caesarea, where he himself intended to go shortly.
5 "So," he said, "let some of your able men go down with me, and if there is anything amiss about the man, let them accuse him."
6 When he had stayed among them not more than eight or ten days, he went down to Caesarea, and the next day he took his seat in the court and issued orders for Paul to be brought.
7 When he arrived, the Jews who had come down from Jerusalem stood about him, making all sorts of serious charges against him that they couldn't prove.
8 Paul defended himself by saying, "I haven't committed wrong either against the Jewish law.

26 Felix's problem was mixed motives.

against the temple or against Caesar."

9 But Festus, wanting to do the Jews a favor, said to Paul, "Do you want to go up to Jerusalem and there stand trial about these charges before me?"

10 Paul said, "I am standing trial in Caesar's court, where I ought to be tried. I haven't done anything wrong to the Jews, as you (of course) know quite well.

PUNISHMENT BY DEATH

11 **If, then, I were a wrongdoer, and had done something worthy of death, I wouldn't try to escape death,** but if there is nothing to their charges against me, nobody can hand me over to them as a favor—I appeal to Caesar!"

12 Then Festus, after consulting with his advisers, answered: "You have appealed to Caesar; to Caesar you will go."

13 After some days had gone by, Agrippa the king and Bernice arrived in Caesarea to welcome Festus.

14 And since they were staying there for quite a few days, Festus explained the situation regarding Paul to the king, saying, "There is a man who was left as a prisoner by Felix,

15 about whom the chief priests and the Jewish elders informed me when I was in Jerusalem, asking me to condemn him.

16 I told them that it isn't a Roman custom to hand over any person before the accused has met his accusers face to face and had an opportunity to defend himself against the charge.

17 So when they came together here, I didn't delay matters, but the next day took my seat in court and issued orders to bring the man.

18 When the accusers stood up, they didn't bring a charge of the sort of evils I had expected,

11 Capital punishment was not abolished by the N.T.; cf. also I John 5:16.

19 but they had differences with him about their
own religion and about a certain Jesus who died,
but whom Paul insisted was alive.
20 Since I was at a loss about how to investigate
these matters, I asked whether he wanted to go
to Jerusalem and there be tried about them.
21 But when Paul appealed to be kept in custody
so that he could have a decision by the emperor, I
gave orders to keep him until I can send him to
Caesar."
22 And Agrippa said to Festus, "I would like to
hear the man myself." "Tomorrow," he replied,
"you will hear him."
23 So the next day Agrippa and Bernice came
with great pomp and entered the audience hall
together with the military and civil leaders. Then
Festus gave orders to bring Paul.
24 And Festus said, "King Agrippa, and all
those who are present with us, you see this man
about whom the whole Jewish people petitioned
me both at Jerusalem and here, shouting that he
ought not live any longer.
25 I found that he had done nothing deserving
death, but when he appealed to the emperor, I de-
cided to send him.
26 But I have nothing certain to write to my lord
about him. That is why I have brought him before
you, and especially before you, King Agrippa, so
that when there has been an examination I may
have something to write.
27 It seems to me unreasonable to send a pris-
oner and not to state the charges against him."

CHAPTER 26

1 Then Agrippa said to Paul, "You are per-
mitted to speak on your own behalf." Then Paul

stretched out his hand and made his defense:

2 "I consider myself fortunate, King Agrippa,
that I am about to make my defense before you
today about all those things of which I am being
accused by the Jews,
3 because you are especially well acquainted with
all of the Jewish customs and issues. So then, I
urge you to listen to me patiently.

LIFE STYLE

4 "My manner of life, from my youth, from
the beginning spent in my own nation and in Je-
rusalem, is known by all the Jews.
5 They have known before about me, from way
back—if they are willing to testify to it—that ac-
cording to the strictest sect of our religion I have
lived as a Pharisee.

HOPE

6 And now I am standing trial for putting my
hope in what God promised our fathers,
7 a promise that our twelve tribes, earnestly wor-
shiping night and day, hope to see fulfilled. And
it is this hope for which I have been accused by the
Jews, O King!
8 Why should any of you think that it is in-
credible for God to raise the dead?

9 "I myself was convinced that I ought to
do many things in opposition to the name of
Jesus the Nazarene,
10 which, in fact, I did in Jerusalem. I locked up
many of the saints in prison by authority from the
chief priests, and when they were put to death, I
cast my vote against them.
11 And I often punished them and compelled
them to blaspheme throughout all the synagogues,
and in boundless rage against them I persecuted
them even to foreign cities.

12 "For this reason I was traveling to Damas-
cus with discretionary authority from the chief
priests,

13 when, at noon, I saw along the road a light from the sky, that was brighter than the sun, shining around me and those who traveled with me.
14 And when we had all fallen to the ground, I heard a voice saying to me in the Hebrew dialect, 'Saul, Saul, why are you persecuting Me? It is hard for you to kick against goads.'
15 And I said, 'Who are You, Lord?' And the Lord said, 'I am Jesus Whom you are persecuting.
16 But get up and stand on your feet. I have appeared to you to appoint you as a minister and as a witness to the facts about Me that you have seen and in which I will appear to you,

WITNESS

17 delivering you from your people and from the Gentiles to whom I will send you
18 to open their eyes so that they may turn from darkness to light, and from Satan's authority to God, to receive forgiveness of sins and a lot among those who have been sanctified by faith in Me.'

SATAN

19 "Wherefore, King Agrippa, I wasn't disobedient to the heavenly vision,
20 but first to those in Damascus, then at Jerusalem and throughout all the country of Judea, and to the Gentiles I announced the need to repent, to turn to God and to do works appropriate to repentance.

REPENTANCE

21 "Because of this the Jews grabbed me in the temple and tried to kill me.
22 So then, I have had God's help to this day, when I stand here testifying to both small and great, saying nothing other than those things that the prophets and Moses said were going to happen—
23 that Christ would suffer, and that as the first to rise from the dead He was going to announce light both to His people and to the Gentiles."
24 As he was making this defense, Festus said

20 N.B., the fulness of Paul's preaching included behavior change.

MADNESS

with a loud voice, **"Paul, you're mad! Your great learning is driving you crazy!"**
25 But Paul said, **"I am not crazy,** most excellent Festus. Rather, I am speaking words that are both true and sane.
26 The king understands these things, and in fact I can speak boldly to him, because I am convinced that none of these things has been hidden from him; this wasn't done in a corner!
27 King Agrippa, you believe the prophets, don't you? I know that you believe."
28 And Agrippa said to Paul, "In a short time you are going to persuade me to become a Christian!"
29 And Paul said, "Whether short or long, I would pray to God that not only you but all who are listening to me today might become exactly as I am—except for these chains."
30 Then the king, the governor, Bernice and those who were with them got up,
31 and when they had left they spoke to one another, saying, "This man hasn't done anything deserving death or imprisonment."
32 And Agrippa said to Festus, "This man could have been set free if he hadn't appealed to Caesar."

CHAPTER 27

1 When it was decided that we should sail for Italy, they handed over Paul and some other prisoners to a centurion named Julius, who was from the Augustan Cohort.
2 We boarded a ship from Adramyttium that was about to sail to ports along the coast of Asia, and set sail. And Aristarchus, a Macedonian from Thessalonica, was with us.

24 On madness, cf. comment on 12:15.

3 The next day we landed at Sidon, and Julius treated Paul kindly and allowed him to go to his friends to receive care.

CARE

4 And from there we put to sea and sailed under the lee of Cyprus, because the winds were contrary.
5 And after sailing across the sea that is off Cilicia and Pamphylia, we came to Myra in Lycia.
6 There the centurion found an Alexandrian ship sailing to Italy and got us on board.

7 For a number of days we sailed slowly, and with difficulty arrived off Cnidus. But because the wind didn't allow us to go on, we sailed under the lee of Crete off Salmone.
8 We sailed along with difficulty, and came to a place called Fair Havens, near which was the city of Lasea.

9 When much time had been lost, and the voyage was now dangerous, since the autumn fast had already gone by, Paul advised them, saying,
10 "Men, I see that the voyage will be accompanied by injury and much loss, not only of the cargo but also of our lives."
11 But the centurion was persuaded by the captain and owner of the ship rather than by the things that Paul said.
12 Since the harbor wasn't suitable for wintering, the majority decided to set sail from there, hoping that they might be able to arrive at Phoenix, a Cretan harbor that looked to the southwest and the northwest, and winter there.

13 So when a south wind blew gently, they thought they had what they wanted, so they raised anchor and sailed along close to the shore of Crete.
14 Before long a hurricane, called the northeaster, swept down,
15 and when the ship was caught by it and unable to hold its own against the wind, we gave way

and were driven by it.

16 Running under the lee of a small island
called Clauda, with difficulty we managed to secure
the lifeboat.

17 After hoisting it aboard, they undergirded the
ship with ropes. Because they were afraid that they
might run aground on the Syrtis sandbars, they
lowered the sea anchor and were driven along that
way.

18 But as we were so violently battered by the
storm, the next day they began to jettison the cargo.

19 And on the third day, with their own hands
they threw the ship's tackle overboard.

HOPE

20 When neither sun nor stars appeared for many
days, and the storm kept pressing us hard, all hope
that we might be saved was now abandoned.

21 Since they had gone without food for so
long, Paul then stood up in their midst and
said, "Men, you should have listened to me and
shouldn't have set sail from Crete, and avoided
this injury and loss.

ENCOURAGEMENT

22 But now I advise you to take heart, because
there will be no loss of life among you, but only
of the ship.

23 I say this because this very night there stood
by me an angel from the God to Whom I be-
long and Whom I also serve, saying,

24 'Don't be afraid, Paul; you must stand before
Caesar. And God has given you all those who are
sailing with you.'

COURAGE

25 So cheer up, men; I believe God that it will
be exactly as I have been told.

26 But we will have to run aground on some
island."

27 Now when the fourteenth night came, as
we were being driven along in the Adriatic Sea,
about midnight the sailors suspected that they were

approaching land.
28 When they sounded, they discovered they were in twenty-fathom-deep water. A bit farther on they sounded again and found it was fifteen fathoms.
29 Fearing that we might run aground somewhere against rocks, they let down four anchors from the stern and prayed for the day to come.
30 The sailors were trying to escape from the ship and had lowered the lifeboat into the sea under the pretense of letting down anchors from the bow,
31 so Paul said to the centurion and to the soldiers, "Unless they stay in the ship, you cannot be saved."
32 Then the soldiers cut the ropes of the lifeboat and let it fall away.
33 As the day was about to dawn, Paul encouraged them to eat some food, saying, "Today is the fourteenth day that you have been expectantly waiting and have gone without food.
34 I urge you to eat some food; you'll need it to come through alive, since not a hair of anybody's head is to perish." **PROTECTION**
35 When he said this, he took some bread, gave thanks to God before all of them, broke it and began to eat. **ENCOURAGEMENT**
36 So they all took heart and ate some food themselves. **FOOD**
37 (In all, we were two hundred seventy-six persons on board.)
38 And when they had eaten enough food to satisfy them, they lightened the ship, throwing out the wheat into the sea.

35, 36 Food (cf. comments on 9:19). Cf. also 1 Tim. 4:3-4. This is good counsel. Food has a relationship to encouragement and good feeling, as we see here. Cf. also John 4:32-34.

39 Now when day came, they didn't recognize the land, but they saw a bay with a beach on which they wanted to bring the ship aground if they could.
40 So they threw away the anchors into the sea, loosened the ropes tied to the rudders, hoisted the foresail to the wind and headed for the beach.
41 But the ship ran aground on a sandbar where two bays met; the prow held fast, but the stern was broken up by the waves.
42 Now the soldiers' plan was to kill the prisoners lest any should swim away and escape,
43 but the centurion, wanting to save Paul, prevented them from carrying out this intention. He ordered those who could swim to jump overboard first and head for land,
44 and the rest to float in, some on planks, others on other things from the ship. And in this way everybody safely reached land.

Chapter 28

1 After we had arrived safely, we discovered that the island was called Malta.
2 The inhabitants were unusually kind to us. They started a fire and welcomed us all, because it had begun to rain and was cold.
3 When Paul collected a bundle of sticks and put them on the fire, a viper, driven out by the heat, fastened itself to his hand.
4 When the inhabitants saw the creature hanging from his hand, they said, "Certainly this man must be a murderer; even though he has escaped the sea, justice hasn't allowed him to live."
5 However, he shook off the creature into the fire and suffered no harm.
6 They expected him to swell up or suddenly

fall down dead. But after waiting a long time and seeing nothing amiss had happened to him, they changed their minds and called him a god.

7 Now in the vicinity were lands that belonged to the chief official on the island, whose name was Publius. He received us and entertained us hospitably for three days.

8 It so happened that Publius' father lay sick with fever and dysentery. Paul went in to him, prayed, put his hands on him and healed him.

9 When this took place, the rest of the people on the island who were sick came too and were cured.

10 They greatly honored us, and when we sailed they supplied all that we needed.

11 After three months we sailed on an Alexandrian ship with the Twin Brothers as its figurehead, that had wintered in the island.

12 We docked at Syracuse and stayed there for three days.

13 From there we made a circuit and arrived at Rhegium. After one day a south wind blew up, and on the second day we came to Puteoli.

14 There we found some brothers, who invited us to stay with them for seven days.

And that is how we went to Rome.

15 Now the brothers from there, when they heard about us, came as far as the Appian Forum and the Three Taverns to meet us and escort us back. When Paul saw them he thanked God and took courage.

COURAGE

16 And when we entered Rome, Paul was allowed to stay by himself with the soldier who guarded him.

17 After three days he called together to him the Jewish leaders, and when they had gathered, he said to them, "Brothers, although I have done nothing against my people or the customs of our

fathers, I was handed over as a prisoner into the hands of Romans,
18 who, when they had examined me, wanted to free me, because there was no ground for putting me to death.
19 But when the Jews protested, I was forced to appeal to Caesar, although I didn't have any charge to bring against my nation.
20 For this reason I have asked to see you and speak to you, since it is because of Israel's hope that I am bound with this chain."
21 And they said to him, "We haven't received any letters from Judea about you, nor has any of the brothers coming here reported or said anything bad about you.
22 But we think that it is right to hear from you yourself what your views are, since we know that people everywhere are talking about this sect."
23 When they had arranged for a day to meet with him, they came to his lodging in large numbers. And he explained the matter to them, testifying about God's empire and trying to persuade them about Jesus from the Law and the Prophets, from morning till evening.
24 Some were convinced by what he said; others disbelieved.
25 Since they were in disagreement with one another, they left after Paul had spoken one parting word: "The Holy Spirit was right when He said to your fathers through the prophet Isaiah,

SCRIPTURES

26 'Go to this people and say,
You will hear and hear, but you won't ever understand;
you will look and look, but you won't ever see.
27 This people's heart has grown thick,
and their ears have become hard of hearing,

and they have closed their eyes
lest they might see with their eyes,
or hear with their ears,
or understand with their heart
and turn, and I shall heal them.'
28 Let it be known to you, then, that this salvation from God has been sent to the Gentiles—and they will listen."
29 [1]

30 And he stayed there for two full years in his own rented quarters and welcomed everybody who came to see him.
31 He preached God's empire and taught about the Lord Jesus Christ with great boldness and without hindrance. **BOLDNESS**

The Epistle of Paul to the ROMANS

CHAPTER 1

1 Paul, a slave of Jesus Christ, called to be an apostle, set apart to tell God's good news,
2 that He promised beforehand by His prophets in the holy Scriptures, **SCRIPTURES**
3 about His Son Who, according to the flesh, was born as a descendant of David
4 and Who, according to the Spirit of holiness, was constituted the Son of God by His resurrec-

30 Paul always paid his way. At times (as he says in Phil. 4:18) he abounded in funds. Here, he has adequate funds to rent his own house for as long as two years while not working.

[1]Some MSS add vs. 29: *After he said this, the Jews left, arguing vigorously among themselves.*

tion from the dead: Jesus Christ, our Lord.
5 Through Him, and for His name's sake, we have
OBEDIENCE received grace and apostleship to bring about obedience, that comes from faith, among all the Gentiles,
6 including you who have been called by Jesus Christ.

7 To all God's loved ones in Rome, called to be saints: May help and peace from God our Father and the Lord Jesus Christ be yours.

8 First, I thank my God through Jesus Christ for all of you, because word about your faith is being spread throughout the world.
9 God, Whom I serve with my spirit by preaching the good news about His Son, is my Witness that I regularly mention you
PRAYER 10 in my prayers, asking that somehow now at
GOD'S WILL last I may succeed in coming to you by God's will.
GIFTS 11 I long to see you so that I may give you
STRENGTH some spiritual gift to strengthen you,
ENCOURAGEMENT 12 that is to say, that we may be mutually encouraged by each other's faith, both yours and mine.

13 I don't want you to be ignorant, brothers, of the fact that I have often determined to come to you (but was prevented until now) so that I may have some fruit also among you just as I have among the rest of the Gentiles.
14 I am a debtor both to Greeks and barbarians, to the educated and to the ignorant,
15 so, as far as it depends upon me, I am eager to announce the message of good news to you who are in Rome also.
GOSPEL 16 I am not ashamed of the good news since it
SHAME is God's power for saving all who believe (Jews first, but also Greeks),
17 because by it God's righteousness is revealed

12 Paul believed in mutual ministry. Strength may come through encouragement.

from faith to faith, as it is written: "The just person lives because of faith."

WRATH

18 God's wrath from heaven is being revealed against all sorts of godlessness and unrighteousness in people who suppress the truth by their unrighteousness,

19 since what can be known about God is apparent to them because God has made it so.

20 Ever since the creation of the world His invisible attributes, His eternal power and deity, have been clearly perceived, being understood by the things that He has made, so that they are without excuse,

EXCUSES

THANKS

21 because although people knew God, they didn't glorify Him as God or thank Him. Instead they became involved in futile speculations and their senseless hearts were darkened.

HEART

22 Claiming that they were wise, they became fools,

23 and exchanged the glory of the incorruptible God for images bearing the likeness of corruptible human beings and birds and animals and reptiles.

LUSTS
BODY
DESIRE
HEART

24 Therefore, God handed them over to the uncleanness that was involved in the desires of their hearts, to dishonor their bodies among themselves;

Creature/ Creator

25 this was because they exchanged the truth of God for a lie and worshiped and served the creature rather than the Creator, Who is blessed forever. Amen!

LYING

18-23 Neither atheism nor agnosticism is excusable.

24 Bodies are of great interest to Paul (cf. 6:6–7:25; 12:1), who sees in their injury through misuse one (but not the only) judgment of God for sin.

24-32 Homosexuality and lesbianism are looked upon as neither genetically (indeed, they are said to be unnatural, vss. 26, 27) nor socially (parentally) caused. They are viewed entirely as personal sins. The desire is not *separated* from the act (as some attempt to do), but rather *included* under the words *dishonorable passions* (vs. 26) and *desire* (vs. 27).

DESIRE
LESBIANISM
HOMO-SEXUALITY
ERROR
MIND
BEHAVIOR
SINS
DEATH
PRACTICE

26 For this reason, God handed them over to dishonorable passions, so that even their women exchanged natural sexual relations for unnatural ones.
27 Similarly, men also, giving up natural sexual relations with women, burned in their desire for one another, men performing shameful acts with men, and getting back for themselves the full penalty that their error deserves.
28 Now just as they disapproved of retaining God in their knowledge, so God handed them over to a disapproved mind, to do those things that are not proper,
29 filled with every sort of unrighteousness, wickedness, greed, maliciousness. They are full of envy, murder, strife, deceit, malignity.
30 They are gossips, slanderers, God-haters, insolent, arrogant, boasters, inventors of evil practices, disobedient to parents,
31 senseless, faithless, without family affection or pity.
32 They know God's ordinance, that those who practice such things deserve death, yet they not only do them but heartily approve of those who practice them.

Chapter 2

EXCUSES
INCONSISTENCY
JUDGMENT

1 Therefore you are without excuse, whoever you are that judge; indeed, in whatever way you judge another you condemn yourself, because you who judge are doing the very same things.
2 But we know that God's judgment on those who practice such things is according to truth.

27, 28 Homosexuality of the heart is designated as "error" and "a disapproved mind."
29-31 Cf. I Cor. 6:9-11; Rev. 21:8; 22:15.

3 And do you, whoever you may be that judge those who practice such things and do them yourself, suppose that you will escape God's judgment?
4 Or do you despise the wealth of His kindness and tolerance and patience, not realizing that God's kindness should lead you toward repentance?

REPENTANCE

5 But by your stubbornness and unrepentant heart, you are storing up wrath that will be yours on the Day of Wrath when God's righteous judgment will be revealed,

HEART

6 since He will pay every person exactly what his deeds deserve.
7 To those who by perseverance in doing good deeds seek glory and honor and incorruption, He will give eternal life,
8 but to those who are divisive and disobey the truth and obey unrighteousness, wrath and anger.

DIVISIVENESS DISODEDIENCE

9 Affliction and anguish will come upon every human being who is at work doing evil (to the Jew first, and also to the Greek),

Distress/Peace Evil/Good

10 but glory and honor and peace to everyone who is at work doing good (to the Jew first, and also to the Greek);
11 God shows no partiality.
12 All those who have sinned without law will also perish without law, and all those who have sinned with law, will be judged by law;

SIN

13 since it is not the hearers of law who are just before God; rather the doers of the law will be justified.

HEARING and DOING

14 When Gentiles who don't have law by nature do what the law requires, they are a law of their own, even though they don't have law.
15 They show the work of the law written on

HEART

4 In seeking the repentance of counselees, counselors must point not only to the law, but also to the kindness of God. Cf. Rom. 12:14-21; Acts 14:16, 17.

CONSCIENCE

their heart; their conscience also testifies, and their thoughts, in debate with one another, either accuse or defend them.

16 This, according to my good news, is what will happen on that day when God through Christ Jesus judges what people have kept hidden.

INCONSISTENCY

17 But if you go by the name Jew and depend upon law and brag about belonging to God
18 and know His will and approve the things that really count because you have been instructed from the law,
19 and if you have convinced yourself that you should be a guide to the blind, a light for those in darkness,
20 a disciplinarian of the foolish, and a teacher of children since you have a formulation of knowledge and truth in the law,
21 then, you who are teaching another, shouldn't you teach yourself? You who are preaching, "Don't steal," are you stealing?

ROBBERY

ADULTERY

22 You who say, "Don't commit adultery," are you committing adultery? You who find idols an abomination, do you rob temples?

COMMANDMENT

23 You who brag about the law, do you dishonor God by transgressing its commandments?
24 Indeed, "God's name is blasphemed by the Gentiles because of you," just as it was written.

25 Circumcision is really worthwhile if you practice the law, but if you are a transgressor of law, your circumcision becomes uncircumcision.
26 If, on the other hand, an uncircumcised per-

15 Conscience is the capacity for self-judgment, by which one accuses or defends his own thoughts and actions. It also triggers good or bad feelings based upon that judgment. Conscience is at once the prosecutor, the law, the judge and the executor of judgment.

16 Counselors may use this verse to remind counselees of the judgment, at which time all secrets will be made known.

19-24 Good verses for counselors (who are guides, correctors and teachers, vss. 19, 20) to read periodically as a personal exhortation.

son keeps the requirements of the law, won't his uncircumcision be considered circumcision?
27 And those who are physically uncircumcised, but keep the law, will judge you who, though you have it written out and have circumcision, are a transgressor of law.
28 You see, it isn't the one who outwardly appears to be a Jew who is, nor the one who outwardly appears to be circumcised because of his fleshly circumcision who is,
29 but he is a Jew who is so inwardly, and circumcision is of the heart, by the Spirit, not by writing. His praise isn't from people but from God.

HEART

Chapter 3

1 So then, what advantage does the Jew have? Or of what worth is circumcision?
2 Much in every way. But principally that they were entrusted with God's revelatory words.
3 What does that mean? If some of them were unfaithful, their unfaithfulness doesn't nullify God's faithfulness, does it?
4 Of course not! God must be true, even if every person is a liar. As it is written: "so that You may be justified in Your words and will win the case when You are brought to trial."
5 But if our unrighteousness demonstrates God's righteousness so clearly, what shall we say—that God is unrighteous (I'm speaking in human terms) if He brings down wrath on us?
6 Of course not! If that were true, how would God judge the world?
7 But now, if my lie results in His glory by making God's truthfulness all the more obvious, why

am I still going to be judged as a sinner?

METHODOLOGY

8 Why not say, "Let us do evil that good may come," as some slanderously claim that we are saying? Their judgment is just.

9 What then? Are we better than others? No, not at all. We have already charged that both Jews and Greeks alike are all under the power of sin.

10 As it is written:

"There isn't anybody who is righteous, not a single one.
11 There isn't anybody who understands; there isn't anybody who seeks God.
12 All have turned aside; one and all have become vile.
There isn't anybody who does good;
there isn't even one.
13 Their throats are like a grave that has been opened;
they deceive with their tongues.
The poison of cobras is hidden behind their lips;
14 their mouths are full of cursing and bitterness.
15 Their feet are swift to shed blood;
16 they leave ruin and misery in the paths they have walked,
17 and they don't even know the path of peace.
18 They have lost sight of the fear of God."

RESPONSIBILITY

19 Now we know that whatever the law says, it speaks to those who are involved with the law, so that every mouth may be closed and the whole world may become accountable to God.

WORKS

20 Nobody will be justified by works of law, since it is by law that one becomes fully aware of his sin.

21 But now, without law, God's righteousness has appeared, a fact to which the Law and the

Prophets testify;
22 and it is a righteousness from God that is channeled through faith in Jesus Christ to all who believe; there isn't any difference — FAITH
23 because all have sinned and come short of God's glory — SIN
24 and must be justified without cost, by His grace, through the redemption that has been accomplished by Christ Jesus, — GIFT
25 Whom God publicly provided (by the shedding of His blood) as an appeasing sacrifice to be appropriated by faith. He did this to demonstrate His righteousness because, in His tolerance, He had passed by sins committed previously
26 in order to demonstrate His righteousness at the present time, so that He Himself might be just and the Justifier of the person who believes in Jesus. — JUSTICE OF GOD

27 Where, then, is bragging? It is shut out. By what sort of law? Of works? No, but rather through a law of faith.
28 We have come to the conclusion that a person is justified by faith without works of law. — FAITH
29 Or is God the God of Jews only? Isn't He also the God of Gentiles? Yes, of Gentiles also,
30 since there is one God Who will justify the circumcision by faith and the uncircumcision by faith.
31 So then, do we nullify the law by this faith? Of course not! On the contrary, by it we are establishing the law.

Chapter 4

1 What then shall we say that Abraham, our forefather according to the flesh, found?
2 Indeed, if Abraham was justified by works, then

he had something to brag about; but not before God.
3 What does the Scripture say? "Abraham believed God and it was counted to him for righteousness."
4 Now the pay that a working man receives isn't considered a gift, but something owed to him.
5 But to a person who doesn't work for it, but
FAITH depends on Him Who justifies the ungodly person, his faith is counted for righteousness.
6 It is just like when David speaks about the happiness of the person that God considers righteous without works:

7 "Happy are those whose lawless acts have been forgiven,
and whose sins have been covered;
8 happy is the man that the Lord won't ever again consider sinful."

9 Is this happiness only for the circumcised or is it also for the uncircumcised? Now what we are saying is that Abraham's faith was counted for righteousness.
10 In which condition, then, was it counted, when he was circumcised or when he was uncircumcised? Not after circumcision; it was before he was circumcised.
11 As a matter of fact, he received circumcision as a sign, a seal of the righteousness that he had when he was uncircumcised, so that he might become the father of all who believe, and thus have righteousness counted to them, even though they are uncircumcised.
12 And, he is also father of the circumcised who are not merely circumcised, but who walk in the steps of our father Abraham by following the example of the faith that he had while uncircumcised.
13 The promise to Abraham and to his de-

scendants that he would be heir of the world didn't come through law but through the righteousness of faith.
14 So, if those who are of the law are the heirs, faith is worthless and the promise has been annulled.
15 Law can bring about only wrath, but where there isn't any law there isn't any transgression.
16 Because of this it is of faith, that it might be by grace, so that the promise may rest on a solid basis for all his descendants, not only to those who are of the law, but also to those who share Abraham's faith; he is the father of all of us.
17 As it is written, "I have determined for you to become the father of many nations." Standing in God's presence, Abraham believed that God can give life to the dead and can call into existence things that don't exist.
18 Hoping against hope, Abraham believed that **HOPE**
he would become the father of many nations in keeping with what he had been told: "So your descendants will be."
19 And his faith didn't weaken when he considered that his body was as good as dead, now that he was about a hundred years old, or when he considered that Sarah's womb was dead.
20 And he didn't hesitate about God's promise **FAITH**
because of unbelief, but fortified by faith, he gave God glory
21 since he was thoroughly convinced that whatever He has promised He is able to do.
22 That is why it was "counted to him for righteousness."
23 The words, "it was counted to him," weren't written for his sake alone,
24 but also for our sake. It is going to be counted to us who depend upon the One Who

raised Jesus our Lord from the dead.
25 He was delivered up for our trespasses and raised for our justification.

CHAPTER 5

FAITH
PEACE
1 Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,
HOPE
2 through Whom also by faith we have been led into this grace in which we stand, and we boast about the hope of God's glory.
SUFFERING
3 But not only that; indeed, we also boast about afflictions, knowing that affliction produces endurance,
APPROVAL
HOPE
4 and endurance approval, and approval hope.
LOVE
HEART
HOLY SPIRIT
5 And we need not be ashamed of hope because God's love has been poured into our hearts through the Holy Spirit Who was given to us.
HELPLESSNESS
6 Indeed, when we were weak, precisely at that time when it was needed, Christ died for the ungodly.
7 Yet one wouldn't ordinarily die for a righteous person, though perhaps for a good man someone might dare to die,
SINNERS
8 but by this God establishes the fact of His love for us: that while we were still sinners Christ died for us.
9 Having now been justified by His blood, it is all the more certain that we shall be saved from the wrath through Him.
ENEMIES
RECONCILIATION
10 Indeed, if while we were enemies we were reconciled to God by the death of His Son, how much more—now that we are reconciled—shall we be

3-5 Shows that suffering, rightly handled, brings about growth.
4 Approval is through proof by testing (cf. II Cor. 2:9; 8:2; 13:3; Phil. 2:22).
6-10 Cf. Rom. 12:14-21; here Christ does the supreme good for those who oppose Him. Reconciliation leads to new life.

saved by His life!
11 But that isn't all; we also boast in God
through our Lord Jesus Christ, through Whom we
have now received reconciliation.

12 Therefore, just as through one person sin
entered into the world, and death through this sin,
and thus death spread to every human being, be-
cause all have sinned—
13 of course sin was in the world before the law,
but it isn't counted as such when there is no law.
14 Yet, death reigned from Adam to Moses,
even over those who didn't sin in a way that was
exactly like the transgression of Adam, who was a
type of the One to come.

15 But the free gift is different from the tres-
pass: if many died by the trespass of one person,
the grace and gift of God (by the grace of the one
Person, Jesus Christ) much more abounded to
the many.
16 Nor is the gift like the effect of the one per-
son's sin. On the one hand, the judgment of the
one trespass resulted in condemnation, but, on the
other hand, the free gift had to be great enough to
result in justification after many trespasses.
17 So if death reigned because of one man's tres-
pass, how much more will those who receive the
abundance of grace and of the gift of righteousness
reign in life through the one Person Jesus Christ!

18 So then, as one person's trespass resulted
in the condemnation of all people, so also one Per-
son's righteous act results in the justification that
means life.
19 Just as by one person's disobedience many
were constituted sinners, so by one Person's right-
eousness many will be constituted righteous.

20 Now law came in as an addition to make

GRACE ABUNDANCE

GRACE ABUNDANCE

20 The basic Christian stance is not merely restoration but the effectua-

the trespass abound. But where sin abounded, grace far more abounded,
21 so that as sin reigned by death, so grace also might reign through righteousness resulting in eternal life through Jesus Christ our Lord.

Chapter 6

SIN
1 What shall we say then? Should we continue in sin so that grace might abound?
CHANGE INCONSISTENCY
2 Of course not! How can we who died to sin still live in it?
3 Or don't you know that as many of us as were baptized into Christ Jesus were baptized into His death?
4 Therefore, we were buried with Him by baptism into death so that just as Christ was raised from the dead by the glory of the Father, so also
CHANGE
we might walk in newness of life.
5 If we have become united with Him in a death like His, we shall indeed also be united with Him in a resurrection like His,
OLD PERSON BODY
6 knowing this, that our old person was crucified with Him so that the body of sin might be made ineffective, and we might no longer serve sin as its slaves.
7 The one who has died has been freed from

tion of something far better. Sin is not minimized (its abounding nature is recognized), but Christ is maximized.

6 The old man is the complex of old patterns developed out of sinful responses to life. These old patterns are the "body of sin" (i.e., body habituated to certain sinful responses). The "members of the body" were presented to sin as servants (vs. 13). Because of the sinful nature with which we were born, sinful patterns resulted (Eph. 2:3). Now that we are dead to sin in Christ (vs. 11), it is possible to repattern responses by presenting one's bodily members as instruments of righteousness (vss. 13, 16, 19). Cf. Eph. 4:17-32; Rom. 7, 8. The words *body* and *members of the body* do not speak of the sinful nature with which we are born, but the sinful ways in which the body, and its responses, have been patterned; i.e., the style of sinning developed by each man.

sin by justification.
8 But if we died with Christ, we believe that we
also shall live with Him,
9 knowing that since Christ has been raised from
the dead He won't ever die again; death no longer
holds lordship over Him.
10 The death that He died, He died to sin once,
forever, but the life that He lives, He lives for God.
11 So too you must count yourselves to be dead
to sin, but living for God in Christ Jesus.

DESIRE
FEELING ORIENTATION
BODY

12 Therefore, don't let sin reign in your mortal body, with the result that you obey its desires;
13 and don't present your bodily members to sin as weapons of unrighteousness, but rather, present yourselves to God as persons who have been resurrected from the dead and are living, and your members to God as weapons of righteousness.
14 Sin must not be your lord and master; you aren't under law but under grace.

15 What then? Should we sin then because we aren't under law but under grace? Of course not!

BODY

16 Don't you know that you are slaves of the one to whom you present yourselves for obedience? You are slaves of the one to whom you give obedience, whether it is sin leading to death, or obedience leading to righteousness.

OBEDIENCE
HEART

17 But thank God that you, who were once slaves of sin, now have obeyed from the heart the pattern of teaching to which you were handed over,
18 and having been freed from the authority of sin you became slaves of righteousness.
19 (I am using human illustrations because of the weakness of your flesh.) In the same way

13 Cf. Rom. 12:1.
16 Two patterns of life.
19 Put-off/put-on change sought in counseling is part of the sanctification process (cf. vs. 6).

BODY
CONSISTENCY
CHANGE
SANCTIFICATION

that you presented your members as slaves to uncleanness and lawlessness to bring about more lawlessness, now you must present your members as slaves of righteousness to bring about sanctification.

20 When you were slaves of sin, you were free from the authority of righteousness.

FRUIT

21 What fruit did you have at that time from those things about which you are now ashamed? The end of those things is death!

22 But now, having been freed from sin, and having become God's slaves, you have the fruit of sanctification for yourselves, and its result is eternal life.

23 The wages that sin pays is death, but God's gift is eternal life by Christ Jesus our Lord.

Chapter 7

1 Don't you know, brothers—after all, I am speaking to those who know the law—that the law has authority over a person as long as he lives?

2 A married woman is bound by law to her husband while he is alive; but if her husband dies she is released from the law referring to her husband.

3 That means, then, that she will be called an

ADULTERY

adulteress if she marries a different man while her husband is living. But if her husband dies, she is free from the law, and if she marries a different man she isn't an adulteress.

4 So, my brothers, you also died to the law through Christ's body, so that you might become the wife of a different man, the One Who was

FRUIT

raised from the dead so that we may bear fruit for God.

DESIRE

5 When we were in the flesh, the sinful passions

through the law were at work in our members, bearing fruit for death. BODY

6 But now we are released from the law, dead to what firmly held us in its grip, so that we might serve in the newness of the Spirit and not in the oldness of the letter.

7 What shall we say then, that the law is sin? Of course not. On the contrary, I wouldn't have known what was sin except by law. For example, I wouldn't have known about covetousness if the law hadn't said, "You must not covet."

8 But sin, taking advantage of the opportunity that was provided by the commandment, produced in me every sort of covetousness. Without law, sin is dead. COMMAND-MENT

9 At one time, I was alive apart from law, but when the commandment came sin came to life again

10 and I died. And I discovered that the very commandment that was to lead to life led to death.

11 Sin, taking advantage of the opportunity that was provided by the commandment, deceived me, and by it killed me.

12 So then, the law is holy and the commandment is holy and just and good.

13 Did that which is good become death to me then? Of course not! On the contrary, it was sin—so that it might appear to be sin—that produced death in me by that which is good, in order that by the commandment sin might become as excessively sinful as it is.

14 We know that the law is spiritual; but I BODY

5 The desires of the sinful nature developed in the members of the body habitual patterns that lead to death.

14-25 The *practice* (i.e., patterned or habitual way of life) differs from the new inner desire to *do* the will of God. But the body can be repatterned by the Scriptures (vss. 24, 25). Cf. also Rom. 8:2—Christ has set us free to learn new patterns from the Scriptures by the Spirit.

am fleshly, sold as a slave to sin.

INCONSISTENCY PRACTICE

15 I don't understand what I am doing: What I want to do I don't practice, but instead what I hate is exactly what I do.

16 But if it is what I don't want to do that I do, I agree that the law is fine.

17 And the fact is that it is no longer I who produces it, but the sin that is dwelling in me.

18 I know that nothing good dwells in me, that is, in my flesh. I am aware that I want to do good, but I am not producing fine things.

19 I don't do the good that I want to do, but rather what I practice is the evil that I don't want to do.

PRACTICE

20 So if it is what I don't want to do that I do, it is no longer I who produces it, but the sin that is dwelling in me.

21 So then, I discover that it is a law that whenever I want to do a fine thing, I am aware of evil.

22 I agree with God's law in my inner person,

BODY

23 but I see a different law in my bodily members fighting against the law of my mind and holding me captive to sin's law that is in my members.

24 What a miserable person I am! Who will rescue me from this body of death?

25 Thank God, it is Jesus Christ our Lord Who will! So then, on the one hand, I, myself, am serving God's law as a slave with my mind, but, on the other hand, with my flesh I am serving sin's law.

MIND

20-23 This is one of the principal struggles to which counseling addresses itself.

CHAPTER 8

1 Therefore there is now no condemnation of
those who are in Christ Jesus,
2 since the Spirit's law of life in Christ Jesus has **FREEDOM**
freed you from sin's law and death.
3 What was impossible for the law to do, because
our flesh weakened it, God accomplished by sending
His own Son in the likeness of sinful flesh (and con-
cerning sin), and He condemned sin in the flesh,
4 so that the law's requirements might be ful-
filled by us who don't walk according to the flesh
but according to the Spirit.
5 Those who walk according to the flesh set **MIND**
their minds on fleshly things, but those who walk **HOLY SPIRIT**
according to the Spirit set their minds on spiritual
things.
6 Now to have a fleshly mind is death, but to **PEACE**
have a spiritual mind is life and peace,
7 because the fleshly mind leads to hostility to-
ward God, since it doesn't subject itself to God's
law; nor can it.
8 And those who are in the flesh can't please God.
9 Now you aren't in the flesh, but in the Spirit, **HOLY SPIRIT**
if indeed God's Spirit dwells in you. But if anybody
doesn't have Christ's Spirit, he isn't His.
10 And if Christ is in you, although your bodies **BODY**
are dead because of sin, nevertheless your spirits **SPIRIT**
are alive because of righteousness.
11 Moreover, if the Spirit of the One Who raised
Jesus from the dead dwells in you, this One Who
raised Christ Jesus from the dead will give life to
your mortal bodies through His Spirit Who dwells
within you.
12 So then, brothers, we are debtors; but not

10, 11 The body is raised from spiritual death to spiritual life to serve God rather than sin.

to the flesh to live according to the flesh.
13 If you live according to the flesh, you are going to die. But if by the Spirit you put to death your bodily practices, you will live.

LEADING

14 As many as are led by God's Spirit are God's sons.

ADOPTION

15 Indeed, you didn't receive a Spirit who once again enslaves you to fear, but rather, you received a Spirit Who adopts you, by Whom we call out, "Abba" (that is, Father).
16 The Spirit Himself testifies together with our spirit that we are God's children;
17 and if children, then we also are heirs, not only God's heirs but heirs together with Christ—if, indeed, we suffer with Him so that we may be glorified with Him.

SUFFERING
GLORY

18 For this reason, I don't count the sufferings of this present time worthy of comparison with the glory that is going to be revealed to us.
19 The creation anxiously waits, eagerly anticipating the revelation of God's sons.

HOPE

20 The entire creation was subjected to futility, not because it wanted to be, but because of the One who subjected it with the hope
21 that the creation itself will be set free from its slavery to corruption and realize the glorious freedom of God's children.
22 We know that the entire creation groans together in labor pains until now.

13 The "practices" of the body must be put to death. This is done by *denying* ("saying no to") the desires of the flesh, and by the prayerful, disciplined, obedient putting on of new scriptural practices (cf. Luke 9:23; Rom. 6:19; Gal. 5:13-25; Eph. 4:22-24).

14 Leading of the Spirit (here and Gal. 5:16, 18 only) has nothing to do with guidance in decision-making, new revelation, etc., but rather with the repatterning of life by the Spirit (Christ in the believer), Who has set us free from slavery to the old patterns.

18-25 Encouragement and challenge to those suffering bodily afflictions and illnesses.

23 And not only the creation, but we ourselves who have the Spirit as a first fruit also groan inwardly as we eagerly anticipate our adoption, that is, our bodily redemption.
24 After all, we were saved with this hope. But when you see what you hope for, that isn't hope. Who hopes for what he sees?
25 But if we hope for what we don't see, we eagerly anticipate it with patience.
26 In the same way the Spirit helps us in our weakness. We don't know what to pray for or how we ought to pray, but the Spirit Himself intercedes for us with groanings that can't be put into words;
27 and the One Who searches our hearts knows what the Spirit has in mind because the way that He intercedes for the saints is in keeping with God.
28 And we know that God makes everything work together for the good of those who love Him, for those who are called according to His purpose,
29 because those whom He foreknew, He also foreordained to be conformed to His Son's image so that He might be the First-born among many brothers.
30 And, those whom He foreordained He also called, and those whom He called He also justified, and those whom He justified He also glorified.
31 What then should be our response to these facts? If God is for us, who can be against us?
32 If He didn't spare His own Son, but delivered Him up for all of us, won't He also with Him freely give us everything?
33 Who can bring a charge against God's chosen ones? God is the One Who justifies.

ADOPTION
HOLY SPIRIT
PRAYER
HEART
PROVIDENCE
GIVING
NEED

32 God provides all that His children *need;* but needs and desires don't always coincide.

34 Who can condemn? Christ Jesus is the One Who died—or rather Who was raised—and sits at God's right hand and also intercedes for us.

LOVE

35 Who can separate us from Christ's love? Can affliction, or distress, or persecution, or famine, or nakedness, or danger or sword?

36 As it is written, "For your sake we are put to death all day long; we are considered sheep to be slaughtered."

37 No! In all of these things we are more than conquerors through the One Who loved us.

38 I am convinced that neither death nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers,

39 nor height nor depth, nor anything else in creation can separate us from God's love in Christ Jesus our Lord.

CHAPTER 9

CONSCIENCE
HOLY SPIRIT

1 I am speaking the truth in Christ. I am not lying. My conscience testifies with me by the Holy Spirit

HEART

2 that I have great pain and continual anguish in my heart.

3 I could wish that I myself were cursed, as one who is separated from Christ, for the sake of my brothers, my kinsmen according to the flesh.

ADOPTION

4 They are Israelites, who have had the adoption, and the glory, and the covenants, and the giving of the law, and the worship, and the promises.

5 From them have come the patriarchs and, according to the flesh, Christ, the God Who is over all and blessed forever. Amen.

6 Now it isn't as though God's Word failed; you see, not all of those who are descendants of Israel are Israel.

7 Nor, because they are Abraham's descendants
are they all his children. But "those who are in
Isaac's line will be called your descendants."
8 That means that it isn't those who are children
by flesh who are God's children, but rather that
those who are children by promise are counted as
descendants.
9 This is the way that the promise was stated:
"At this time I shall come and Sarah will have a
son."
10 And not only that, but also when Rebecca
had conceived children from one man, our fore-
father Isaac,
11 even though they were not yet born or prac-
ticing anything good or bad, so that God's purpose
might continue to be by His choice
12 (not by works, but by the One Who calls), she
was told, "The older will serve the younger."
13 As it is written: "I loved Jacob, but I hated
Esau."
14 What shall we say then? Is God unjust? **JUSTICE OF GOD**
Of course not.
15 He says to Moses, "I will have mercy on
whom I will have mercy, and I will have pity on
whom I will have pity."
16 So then, it isn't a question of somebody willing **MERCY**
or running but rather of God having mercy.
17 The Scripture says to Pharaoh, "For this very
reason I raised you up, so that I could demonstrate
My power by you, and so that My Name would be
proclaimed throughout the whole earth."
18 So then, He shows mercy to whom He wishes,
and He hardens whom He wishes.
19 You will say to me then, "Why does He
still blame people; who can resist His will?"
20 But who are you, my friend, to talk back to
God? The thing that is formed won't say to the

one who formed it, "Why did you make me like this?" will it?
21 Or doesn't the potter have the right to make out of the same lump of clay one jar as a decorative item and another jar for everyday use?
22 And what if God, wishing to demonstrate His wrath and to make known His power, endured with great patience the vases of wrath prepared for destruction.
23 in order to make known the riches of His glory toward the vases of mercy, that He designed beforehand for glory,
24 even us whom He called, not only from among the Jews but also from among the Gentiles.
25 As He also says in Hosea:

> "I will call 'My people' those who are not My people; and the one who wasn't loved I will call 'My loved one.'
> 26 And in the place where it was said to them, 'You are not My people,' they will be called 'sons of the living God.' "

27 And Isaiah calls out concerning Israel:

> "Though the number of the sons of Israel be as the sand of the sea, only a remnant will be saved;
> 28 the Lord will fully execute His sentence upon the earth and He will do it very shortly."

29 And as Isaiah predicted,

> "Unless the Lord of Armies had left us descendants, we would have become like Sodom and would have looked like Gomorrah."

30 What shall we say then? That the Gentiles who didn't pursue righteousness caught it, a righteousness that is by faith;
31 but Israel by pursuing a law that would make

them righteous failed to catch up with the demands of that law.
32 Why? Because they didn't pursue it by faith but as though they could do so by works; they tripped over the "stumbling stone."
33 As it is written:

> "See I am placing a stone in Zion that people will trip over and a rock that will make them fall, but whoever depends on Him will not be put to shame."

Chapter 10

1 Brothers, my heart's desire and request to God for them is for their salvation.
2 I can testify about them that they have enthusiasm for God but it isn't based on correct knowledge. ZEAL
3 Out of ignorance of God's righteousness, and by trying to contrive their own, they didn't submit to God's righteousness. SELF-RIGHTEOUSNESS
4 Christ is the end of law as a way of obtaining righteousness for everybody who believes.
5 Moses writes this about the righteousness that is by law: "The person who does it will live by it."
6 But of the righteousness that is by faith he says: "Don't say in your heart, 'Who will ascend into heaven?' (that is, to bring Christ down), HEART
7 or 'Who will descend into the abyss?' (that is, to bring Christ up from the dead)."
8 But what does it say? "The word is near you, in your mouth and in your heart" (that is, the word of faith that we are preaching);
9 because if you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised Him from the dead you will be saved. FAITH

10 It is with the heart that a person must believe
in order to be justified and with the mouth that he
must confess in order to be saved.
11 As the Scripture says, "Whoever depends on
Him won't be put to shame."
12 There isn't any difference between a Jew and
a Greek; the same Person is Lord of all and is rich
to all who call on Him,
13 since "whoever calls on the Lord's Name will
be saved."

14 But then, how can they call on somebody in
whom they haven't believed? And how can they be-
lieve in somebody about whom they haven't heard?
PREACHING And how can they hear without a preacher?
15 And how can they preach unless they are
sent? As it is written: "How beautiful are the feet
of those who announce the good news about good
things."
16 But everybody hasn't obeyed the good news.
Isaiah says, "Lord, who has believed what he heard
from us?"
17 So, faith comes by hearing and hearing through
the Word of Christ.

18 But I ask, didn't they hear? Yes indeed—
"Their sound went out into the whole earth,
and their words to the very ends of the in-
habited world."

19 Again I ask, "Didn't Israel know?" First
Moses says,
"I will make you jealous over those who
aren't a nation; I will make you angry over a
senseless nation."
BOLDNESS 20 Then Isaiah quite boldly says,
"I have been found by those who didn't
seek Me; I have appeared to those who
didn't ask for Me."
21 But about Israel He says,

"All day long I have stretched out My hands to a disobedient and antagonistic people."

CHAPTER 11

1 I ask then, "Did God push His people aside?" Of course not! I, indeed, am an Israelite, a descendant of Abraham from Benjamin's tribe.
2 God didn't push aside His people whom He foreknew. Don't you know what the Scripture says about Elijah, how he pleads with God against Israel:

SELF-PITY

3 "Lord, they killed Your prophets, they tore down Your altars; I alone am left and they seek my life"?
4 But what is the divine response to him? "I have reserved seven thousand men for Myself, who haven't bowed the knee to Baal."
5 So, in the same way at the present time there is a remnant chosen by grace!
6 But if it is by grace, then it isn't any longer by works; otherwise grace wouldn't be grace any longer.
7 What then? What Israel enthusiastically sought, he didn't find; but the chosen ones found it, and the rest were hardened.
8 As it is written:

"God gave them a stuporous spirit—eyes that couldn't see and ears that couldn't hear—a condition that continues until this very day."

9 And David says:

"Let their table become a trap and a net, a stumbling block and a retribution to them;

10 let their eyes be darkened so that they can't
see, and let their backs be bent forever."

JEALOUSY

11 I ask then, did they trip in order to fall? Of course not! Rather, because of their trespass salvation has come to the Gentiles to provoke them to jealousy.
12 Now if their trespass results in riches for the world, and if their failure results in riches for the Gentiles, how much more will their fullness result in?

13 Now I shall speak to you Gentiles. Inasmuch then as I am an apostle to the Gentiles, I take pride in my service to them,

PROVOCATION TO JEALOUSY

14 trying somehow to provoke some of my own flesh to jealousy and save some of them.
15 If their rejection means the world's reconciliation, what would their reception mean but life from the dead?
16 Now if the first piece of dough is holy, so is the lump; and if the root is holy so are the branches.

17 But if some of the branches were broken off, and you—a wild olive shoot—were grafted in among the rest and now share the sap of the root of the olive tree,
18 don't brag to the branches. If you must brag remember that you don't support the root; the root supports you.
19 You will reply, "The branches were broken off so that I could be grafted in."

PRIDE

20 Fine. But they were broken off because of unbelief, and you remain in place by faith. Stop your haughty thinking; instead be concerned.
21 If God didn't spare the natural branches, He won't spare you either.
22 See then God's kindness and strictness; on the one hand, strictness toward those who have

fallen, but on the other hand, God's kindness to you, provided you continue in His kindness (otherwise you will be cut off).
23 And those also, if they don't continue in unbelief, will be grafted in; God can graft them in again.
24 If you—an olive tree that was wild by nature—were cut off, and contrary to nature were grafted into a cultivated olive tree, how much more easily will these natural branches be grafted into their own olive tree?
25 I don't want you to be ignorant of this secret, brothers (or you might become conceited), that hardness has come upon a part of Israel until the full number of the Gentiles has come in.
26 And, in this way, all Israel will be saved. As it is written:

"The Deliverer will come from Zion,
He will turn away ungodliness from Jacob.
27 And this is the covenant they will receive
from Me when I take away their sins."

28 As far as the good news is concerned, they are enemies for your sake, but as far as the choice is concerned, they are loved for their fathers' sakes.
29 God's gifts and calling are not recalled. **GIFTS**
30 Just as you disobeyed God at one time, but now have received mercy as the result of their disobedience,
31 in the same way these now have disobeyed so that by the mercy you received they also may receive mercy.
32 God has delivered all mankind into disobedience so that He may show mercy to all.
33 "O the depth of God's riches, and wisdom and knowledge! How inscrutable his Judg-

29 Salvation is irrevocable. Cf. 4:24; 6:23; 8:30; salvation involves the gift of eternal life and calling by God.

ments are, and how untraceable His ways!

COUNSELING

34 Who has known the Lord's mind or who has been His counselor?

35 Or who has previously given something to Him that He is indebted to return to him?"

36 Indeed everything is from Him, and through Him and for Him. To Him be glory forever! Amen.

CHAPTER 12

BODY
CONSISTENCY
Conformed/Transformed
RENEWAL
MIND
WILL
GIFTS
PRIDE
SELF JUDGMENT

1 I urge you then, brothers, because of these mercies from God, to present your bodies as living, holy, pleasing sacrifices to God, which is the reasonable way to serve Him in worship.

2 And don't be conformed to the way of our modern age, but be transformed by the renewal of your mind, so that you may be able to determine what God's good and pleasing and perfect will is.

3 Now, by the grace given to me, I tell every one of you: Don't think more highly of yourself than you ought to, but think soberly according to the measure of faith that God distributed to each of you.

34 God is our Counselor; i.e., the One Who gives advice to us.

36 Cf. Rev. 4:11; Heb. 2:10.

Romans, chapters 12–16, deal with the practical implications of the doctrines taught in chapters 1–11 and are vital for fruitful counseling.

1 *Bodies* (i.e., their members) are to be presented to God, as once they had been presented to evil (cf. chs. 6–8; esp. 6:13, 19).

2 Change takes place as the mind is renewed by the Spirit (cf. Eph. 4:23). This renewal leads to putting off old patterns and putting on new patterns of life that become habituated in the *body*. These new patterns must be according to the will of God.

3-8 Gifts are not according to merit, but sovereignly bestowed by the Spirit. Each Christian must soberly evaluate the gifts given him (vs. 3), see where these fit into the service of the whole body (vss. 4, 5), and find practical ways for using these in ministering to all (vss. 6-8). Cf. I Cor. 12:4-7; I Pet. 4:10).

4 Just as we have many members in one body,
and the members don't all have the same function,
5 in the same way, we who are many are one
body in Christ and individually members of one
another.

GIFTS

6 And we have differing gifts by the grace given
to us: if prophecy, it is to be used in proportion to
our faith;
7 if service, in serving; if one is gifted as a teach-
er, in teaching;
8 if he is a counselor, in counseling; if he is a
contributor, in liberality; if he is a manager, in dili-
gence; if he is one who is gifted to show mercy, in
cheerfulness.

LOVE

9 Love must be without hypocrisy; loathe what
is evil, adhere to what is good.
10 Have warm affection for one another with
brotherly affection; prefer one another when show-
ing honor;
11 don't slacken in diligence, be aglow in spirit,
serving the Lord.
12 Rejoice in hope, endure affliction, persevere
in prayer,

HOSPITALITY

13 share in meeting the saints' needs, pursue hos-
pitality.

PERSECUTION
Curse/Bless

14 Bless those who persecute you; bless and
don't curse.
15 Rejoice with those who rejoice and weep with
those who weep.

Haughty/ Lowly
PRIDE

16 Think in harmony with one another, not be-
ing haughty but associating with the lowly. Don't
become conceited.

10 Cf. Phil. 2:3, 4.
14 Note the put off/put on.
14-17 The Christian's personal response to evil: (1) do not be conquered by evil, but (2) conquer evil by good (cf. vss. 14, 17, 18, 20), (3) make room for God to step in and take revenge, (4) as far as your side of a relationship goes, seek to be in a condition of peace with *all* men (even unbelievers).

Evil/Good
PLANNING
PEACE
VENGEANCE
Revenge/
Room
ENEMY
Evil/Good

17 Don't return evil for evil to anybody; plan ahead to do what is fine in the eyes of every one.
18 If possible, so far as it depends on you, be at peace with everybody.
19 Don't avenge yourselves, dear friends, but rather make room for wrath, since it is written: "Vengeance is Mine, I will repay, says the Lord."
20 But if your enemy is hungry, feed him; if he is thirsty, give him a drink, since by doing this you will heap burning coals on his head.
21 Don't be conquered by evil but conquer evil by means of good.

Chapter 13

AUTHORITY
STATE

1 Every individual must subject himself to the governing authorities, since there is no authority except from God; and those that exist have been ordered by God.
2 So then, whoever opposes the authority opposes what God has ordered; and whoever does so will receive judgment.
3 Rulers aren't a cause for fear to those who do good but to those who do evil. Do you want to have no fear of the one in authority? Then do

17 Unless you help counselees to *plan* how to return good for evil in a way that is approved by God and man, they probably will not learn to do so.
18 Cf. Prov. 16:7; Gal. 6:10; Heb. 12:14.
20 Love for an enemy involves giving to him what you have that he needs.
20, 21 Christians are not to lose the battle with evil, but to overcome evil with good. Doing good as effectively subdues the enemy as if you were to heap coals on his head (cf. Luke 6:35).
1-7 All governmental authority is from God. The government has the right to take life, enforce justice, maintain law and order and levy taxes. It has the right to use force for these purposes. Christians are to submit to all government authority as long as it is within the limits given by God. If the state goes beyond its God-given authority and commands what God forbids, the Christian must refuse (in a respectful manner). Cf. I Pet. 2:13-17; Acts 4:19; 5:29.

good, and you will have his approval.
4 He is God's servant to you for good. But if you
do evil, fear, since he doesn't bear the sword in vain;
he is God's servant, an avenger who brings his wrath
on those who practice evil.
5 Therefore, it is necessary to be subject, not only
because of wrath but also because of conscience.
6 This is the same reason why you pay taxes,
since the authorities are God's agents who must at-
tend to this very matter.
7 Pay all of them what is due; tax to whom tax
is due, revenue to whom revenue is due, respect to
whom respect is due and honor to whom honor is
due.
8 Don't owe anybody anything except to love
one another; whoever loves the other person has
fulfilled the law.
9 "Don't commit adultery, Don't kill, Don't steal,
Don't covet," and whatever other commandment
there may be, is summed up in this statement:
"Love your neighbor as yourself."
10 Love doesn't do anything to harm a neigh-
bor; therefore love is the fulfillment of the law.
11 Besides this, you know the sort of times in
which we live, that the hour has come for you to
rise up from your sleep; our salvation is now nearer
than when we believed.
12 The night is well along and it is nearly day.
So then, let us put off the works of darkness and
put on the weapons of light.
13 Let us walk decently in a manner that is ap-
propriate to the daytime; not in carousing and in
drunken bouts, not in sexual orgies and debauch-
ery, not in strife and jealousy.

CONSCIENCE
TAX
LOVE FOR NEIGHBOR
Darkness/ Light
CONSIST-ENCY
SIN

5 N.B. the two sides of motivation (wrath, conscience); cf. Eph. 6:4; Prov. 29:15.

11-14 Christians' lives must be able to stand the scrutiny of light. Sin is often done in darkness as a cover. Cf. John 3:19-21; Eph. 5:11.

Christ/Desires

14 But rather, put on the Lord Jesus Christ and don't make plans to satisfy the desires of the flesh.

Chapter 14

1 Welcome the person who is weak in faith; don't criticize his views.

2 One person believes that he may eat anything; but the weaker one eats only vegetables.

CONTEMPT

3 The one who eats must not look with contempt on the one who doesn't eat, and the one who doesn't eat must not judge the one who eats, since God has received him.

JUDGING

4 Who are you to judge somebody else's household servant? To his own lord he stands or falls. And he will stand because the Lord is able to make him stand.

5 One person regards one day above another day; another regards every day the same. Each person must become fully convinced in his own mind.

6 The one who observes the day, observes it for the Lord, and the one who eats, eats for the Lord since he gives thanks to God. And the one who doesn't eat, does so and gives thanks to God.

INVOLVEMENT

7 None of us lives for himself, and none of us dies for himself.

8 If we live, we must live for the Lord; if we die, we must die for the Lord. So then, whether we live or die we are the Lord's.

9 Now it was for this purpose that Christ died and lives again, that He might be Lord of both the dead and the living.

JUDGING

10 Why do you judge your brother? Or why

14 Christians must not plan for the indulgence of their sinful desires. Such planning is behind incest and many other gross sins. Cf. I John 2:16. Instead, they must plan to do God's will (put on Jesus Christ).

do you look on your brother with contempt? We shall all stand before God's judgment seat,

11 since it is written:

"As I live, the Lord says, every knee will bend before Me, and every tongue will confess to God."

12 So then, each of us will give an account of himself to God.

13 Therefore, we must stop judging one another. Rather, make this judgment—not to put a hindrance or a stumbling block in a brother's way.

14 I know, and am convinced by the Lord Jesus, that nothing is unclean in itself, but it is unclean for anybody who counts it unclean.

15 Now if you are hurting your brother because of food, you are no longer walking by love. Don't let your food ruin a person for whom Christ died.

16 So then, don't let what is good be blasphemed;

17 after all, God's empire isn't eating and drinking, but righteousness and peace and joy by the Holy Spirit.

18 Whoever serves Christ in this is pleasing to God and is approved by people.

19 So then, we must pursue peaceful ways and whatever builds up one another.

20 We must not undo God's work for the sake of food! Everything indeed is clean, but it's wrong for a person to eat anything that is a stumbling block.

21 It isn't good to eat meat or to drink wine or to do anything that affords an occasion for your brother to stumble.

22 The belief that you have, keep between yourself and God. The one who doesn't have to judge himself about what he approves is happy.

CONTEMPT

Judging/ Helping

Outward Observance/Inward Qualities

JOY

APPROVAL

PEACE

STUMBLING BLOCK

CONVICTION

Approval/ Doubt

17 Cf. 15:13. **19** Cf. 12:18.

22, 23 Even if an act, right in itself, is done thinking it is sin (or *might*

FAITH INCONSISTENCY

23 But whoever doubts is condemned if he eats, because he doesn't eat in faith; and whatever isn't done in faith is sin.

CHAPTER 15

CONSISTENCY

1 We who are strong ought to bear the weaknesses of those who aren't strong rather than please ourselves.

Self/Neighbor

2 Each of us must please his neighbor for his good, to build him up.

3 Even Christ didn't please Himself, but as it is written, "The insults of those who insulted you have fallen on Me."

SCRIPTURES HOPE

4 Whatever was written before was written for our instruction, that by the endurance and the encouragement that the Scriptures give us we may have hope.

ENCOURAGEMENT

5 And may the God from Whom endurance and encouragement come give you unity of thought among yourselves by Christ Jesus

6 so that unanimously, with one mouth, you may glorify the God and Father of the Lord Jesus Christ.

7 Therefore, welcome one another just as Christ also welcomed us to God's glory.

8 I tell you that Christ became a servant to the circumcised on behalf of God's truth to confirm the promises made to the fathers,

9 and to give the Gentiles cause to glorify God for His mercy. As it is written:

be sin), the Christian who does it is guilty because of a rebellious attitude toward God. An important principle for use in many situations where counselees are uncertain. Until they can act in *faith* out of *conviction*, they must not.

2, 3 Cf. Phil. 2:3, 4. One must not simply please his neighbor, but please him for his edification.

4 Cf. I Cor. 10:6, 11. Notice what the O.T. is able to do for the Christian. God does this (vs. 5) *through* the Bible, not *apart* from it.

"Because of this I will confess You among
the Gentiles, and sing praise to Your Name."
10 And again it says:
"Be glad, Gentiles, with His people."
11 And again:
"Praise the Lord, all you Gentiles,
and let all the peoples sing His praises."
12 And again Isaiah says:
"There will be a Root of Jesse
and One Who rises to rule the Gentiles;
on Him the Gentiles will place their hope."

JOY
PEACE
HOPE
ABUNDANCE

13 Now may the God of hope fill you with every sort of joy and peace in believing, so that you may have an abundance of hope by the power of the Holy Spirit.

COUNSELING

14 I myself am convinced about you, my brothers, that you yourselves are full of goodness, filled with all knowledge, and competent to counsel one another.

BOLDNESS
REMINDING

15 I have written to you rather boldly about some things, by way of reminding you, by the grace God gave me
16 that I should be a servant of Christ Jesus to the Gentiles, serving as a priest of the good news, in order that the offering up of the Gentiles may be acceptable, sanctified by the Holy Spirit.

17 So then, I have reason in Christ Jesus to take pride in my work for God.
18 I won't dare to speak anything but what Christ has accomplished through me to bring about the obedience of the Gentiles, by my word and work,
19 by the power of signs and wonders, by the power of the Holy Spirit, so that from Jerusalem

13 Cf. vs. 4; 14:17. These things all come through the Scriptures.
14 Lit., "able to confront one another nouthetically." This was true, Paul says, of all the Roman Christians, not only the leaders. Cf. Col. 3:16. Goodness and knowledge make this possible.
19 The three words for miracles (cf. Acts 2:22).

and all around as far as Illyricum, I have fully preached the good news about Christ.

PLANNING

20 So I have made it a point of honor to announce the good news only where Christ hasn't been named already, so that I wouldn't build on another person's foundation.

21 Indeed, it has been written:

"Those who weren't told about Him will see,
those who haven't heard will understand."

22 This is the reason I have so often been kept from coming to you.

23 But now that I no longer have any such place in these regions, and since for a number of years I have had a desire to come to you,

24 I hope to see you as I travel through your community on my journey to Spain, and have you provide what I need from there, after first enjoying your company for a while.

25 But now I am going to Jerusalem to serve the saints,

26 because Macedonia and Achaia have been pleased to make a contribution to the poor saints in Jerusalem.

27 They were pleased to do so, and they are debtors to them. If the Gentiles have shared their spiritual things, they ought to be of service to them in material things.

28 So when I have finished this, and have sealed this fruit for them, I shall leave for Spain, going by way of you,

29 and I know that I shall come with the fullness of Christ's blessing.

LOVE PRAYER

30 I urge you, brothers, by our Lord Jesus Christ and by the Spirit's love, to struggle with me in your prayers to God for me,

31 that I may be rescued from disobedient per-

sons in Judea, and that my service for Jerusalem may be acceptable to the saints.
32 Then by God's will I shall come to you with gladness and be refreshed together with you.
33 The God of peace be with all of you. Amen.

GOD'S WILL

CHAPTER 16

1 Now I want to introduce to you Phoebe, our sister, who is a deaconess from the church of Cenchrea,
2 so that you may receive her in the Lord in a way that is fitting for saints, and help her in any matter in which she may need your assistance, since she, indeed, has been a benefactor of many, including me.

HELP

3 Greet Priscilla and Aquila, my co-workers in Christ Jesus,
4 who risked their necks for my life, to whom not only I but also all of the Gentile churches give thanks;
5 and greet the church at their house. Greet Epaenetus, my dear friend, who is the first fruit from Asia for Christ.
6 Greet Mary, who expended much labor for you.
7 Greet Andronicus and Junius, my kinsmen and my fellow prisoners, who are well known by the apostles, who (as a matter of fact) were in Christ before me.
8 Greet Ampliatus, my dear friend in the Lord.
9 Greet Urbanas, our co-worker in Christ, and Stachys, my dear friend.
10 Greet Apelles who has been tested and approved by Christ. Greet the members of Aristóbulus' family.
11 Greet Herodion my kinsman. Greet the mem-

bers of Narcissus' family who are in the Lord.
12 Greet Tryphena and Tryphosa, who labor in the Lord. Greet Persis, my dear friend, who has expended much labor in the Lord.
13 Greet Rufus, chosen by the Lord, and his mother and mine.
14 Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas and the brothers who are with them.
15 Greet Philologus and Julia, Nereus and his sister, and Olympas and all the saints who are with them.
16 Greet one another with a holy kiss. All of Christ's churches greet you.

DIVISIVENESS
STUMBLING BLOCK

17 Now I urge you, brothers, to watch out for those who, by disregarding the teaching that you have learned, cause divisions and give occasion for stumbling. Keep away from them.

APPETITE
DECEPTION
HEART

18 Such people don't serve our Lord Christ as His slaves, but are slaves of their own appetites; and by fine talk and flattery they deceive the hearts of the unsuspecting.

Evil/Good

19 Although word of your obedience has come to everybody, and makes me happy about you, I want you to be wise about what is good and innocent about what is evil,

PEACE
SATAN

20 and the God of peace will soon crush Satan under your feet.

May help from our Lord Jesus be with you.

21 Timothy, my co-worker, greets you along with Lucius and Jason and Sosipater, my kinsmen.
22 I, Tertius, who recorded this letter, greet you in the Lord.
23 Gaius, my host (and host of the whole church), greets you. Erastus, the city treasurer, and Quartus our brother greet you.

24 May help from our Lord Jesus Christ be with

17 Cf. II Thess. 3:14; Titus 3:10, 11; III John 9f.; Jude 19.

you all. Amen.

25 Now to the One Who is able to strengthen you by my gospel and the proclamation about Jesus Christ, according to the revelation of the secret that was kept quiet for ages,

STRENGTH

26 but now has been disclosed by order of the eternal God, and through the prophetic Scriptures has been made known to all the Gentiles to bring about obedience by faith,

SCRIPTURES

OBEDIENCE

27 to the only wise God be glory forever and ever. Amen.

The First Epistle of Paul to the CORINTHIANS

CHAPTER 1

1 Paul, called to be an apostle of Jesus Christ by God's will, and our brother Sosthenes,

2 to God's church in Corinth, to those who are sanctified by Christ Jesus, and called saints together with all those who in every place call upon the Name of our Lord Jesus Christ, Who is their Lord and ours.

3 May help and peace from God our Father and from the Lord Jesus Christ be yours.

4 I thank God always about you for God's grace that has been given to you in Christ Jesus

5 since you were enriched by Him in everything, in every word and all knowledge,

6 even as the testimony about Christ was confirmed among you,

I Corinthians is the letter of church problems. Counselors should memorize the topics treated in each chapter for quick reference.

7 with the result that you don't lack any gift as you are waiting for the revelation of our Lord Jesus Christ.
8 He will also confirm you to the end, so that you won't be called to account by anyone on the Day of our Lord Jesus Christ.
9 God, Who called you into fellowship with His Son Jesus Christ our Lord, is faithful.

DIVISIVENESS
Division/ Agreement

10 Now I urge all of you brothers, by the Name of our Lord Jesus, to agree about what you say, so that there won't be any divisions among you, but that you will be bound together by the same attitudes and opinions.
11 I say this, my brothers, because I have been told by some members of Chloe's household that

QUARRELING

there are disputes among you.
12 What I mean is that each of you is saying things like this: "I am of Paul," or "I am of Apollos," or "I am of Cephas" or "I am of Christ."
13 Has Christ been divided? Paul wasn't crucified for you, was he? And you weren't baptized into the name of Paul, were you?
14 I am thankful that I didn't baptize any of you except Crispus and Gaius,
15 so that no one can say that you were baptized into my name.
16 (Oh yes, I did baptize the household of Stephanas too; beyond that I don't remember baptizing anyone else.)
17 Christ didn't send me to baptize, but to announce the good news; not with clever words, lest the cross be emptied of its significance.

Foolishness/ Power

18 The message of the cross is foolishness to those who are perishing, but to us who are being saved it is God's power.
19 It is written: "I shall destroy the wisdom of the wise and I shall set aside the intelligence of

the intelligent."
20 Where is the wise man? Where is the scribe? Where is the modern debater? Hasn't God made the world's wisdom foolish?
21 Since in God's wisdom the world didn't know God by its wisdom, God was pleased to save those who believe through the foolishness that we preach!
22 While Jews ask for signs and Greeks seek for wisdom
23 we, on the contrary, preach about a crucified Christ: a stumbling block to the Jews and foolishness to the Greeks.
24 But to those who are called, both to Jews and to Greeks, Christ is God's power and God's wisdom.
25 God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength.
26 Just take a look at your call, brothers: not many were wise persons (by human standards), not many were powerful, not many were of nobility.
27 But God chose what the world considers foolish things to put wise men to shame. And God chose what the world considers weak things to put strong things to shame.
28 And God chose what the world considers unworthy and what it treats with contempt and even the things that it considers to be nothing to make useless those things that are supposed to be something
29 so that nobody might boast in God's presence.
30 By Him you are something in Christ Jesus, Who became not only our wisdom, but also our righteousness, sanctification and redemption from God
31 so that what is written might be obeyed: "Let the one who boasts, boast in the Lord."

Signs/ Preaching

PRIDE

CHAPTER 2

1 And when I came to you brothers, I didn't come announcing the testimony of God in high-flown speech or wisdom,
2 because I determined to know nothing while I was among you except Jesus Christ and Him crucified.
3 And I was with you in weakness and in fear and with much trembling.
4 And I didn't deliver my message or preach in persuasive words of wisdom, but with proof and power provided by the Spirit,
5 so that you might not place your faith in human wisdom, but rather in God's power.
6 Of course we do speak wisdom among those who are mature, but it isn't modern wisdom or a wisdom that comes from modern day leaders, who are coming to nothing.
7 Rather, we speak about God's secret wisdom that has been hidden, that God predestined before time began for our glory.
8 No modern day leaders have known this; if they had known they wouldn't have crucified the Lord of glory.
9 But as it is written:

> "What the eye hasn't seen and the ear hasn't heard, and what hasn't been conceived by the human heart, is what God has prepared for those who love Him."

10 To us God revealed it by His Spirit. The Spirit searches into everything, even the deep thoughts of God.
11 Who knows the thoughts of a person except the spirit of the person in him; so too no one knows God's thoughts except God's Spirit.
12 Now we haven't received the world's spirit

Words/Power

HEART

HOLY SPIRIT

but the Spirit Who is from God, so that we may know that which God has freely given to us.
13 And it is these things about which we speak, not in words taught by human wisdom but in those that are taught by the Spirit, combining spiritual teaching with spiritual words.
14 But a natural person doesn't welcome the teachings of God's Spirit; they are foolishness to him, and he isn't able to know about them because they must be investigated spiritually.
15 But the spiritual person is able to investigate everything while (on the other hand) nobody has the ability to investigate him.
16 "Who has known the Lord's mind; who will instruct Him?"
But we have the mind of Christ.

Chapter 3

1 Yet, brothers, I wasn't able to speak to you as to spiritual persons, but as to fleshly ones—as babies in Christ.
2 I gave you milk, not food, because you weren't ready for it yet. Indeed, you still aren't ready.
3 You still are fleshly. When there is jealousy and strife among you, aren't you behaving like fleshly people; aren't you walking like men without the Spirit?
4 Whenever one says, "I am of Paul," and another, "I am of Apollos," aren't you like such men?
5 What then is Apollos? And what is Paul? They are servants through whom you believed, but it was by each one only as the Lord appointed:
6 I planted, Apollos watered; but it was God Who brought about the growth.
7 So neither the planter nor the waterer is anything; the only One Who counts is God Who brings

JEALOUSY
STRIFE
INCONSISTENCY
WALK
GROWTH
Servants/ God

about the growth.
8 The planter and the waterer are one, and each
will receive his own wages in keeping with his own
labor.
9 We are God's co-workers; you are God's field,
God's building.
10 By the grace that God gave me, like a wise
master builder, I laid the foundation, but another is
building on it. Let each one watch how he builds!
11 There is no other foundation that one can lay
than the one that was laid, which is Jesus Christ.
12 Now if somebody builds on the foundation
with gold, silver, valuable gems, wood, hay, stubble,
13 each one's work will become apparent; the
Day will show what it is, because it will be re-
vealed by fire. By testing the fire will demonstrate
what sort of work each one has done.
14 The one whose work remains on the founda-
REWARD tion will receive his wages.
15 The one whose work is burned up will lose
them; he himself will be saved, yet only as someone
who has escaped through the fire.
BODY **16** Don't you know that you are God's temple,
SPIRIT and that God's Spirit dwells in you?
17 If anybody destroys God's temple, God will
destroy him, because God's temple is holy (and
you are that temple).
18 Don't deceive yourselves; whoever among
you thinks that he is wise by modern standards,
let him become a fool so that he may become wise.
19 This world's wisdom with God is foolishness
(as it is written: "He catches the wise by their own
schemes";
20 and again: "The Lord knows how useless the
reasoning of the wise is").
21 So let no one boast about human beings; after
all, everything is yours:

22 whether it is Paul or Apollos or Cephas, or whether it is the world or life or death, or the present or the future; they are all yours,
23 and you are Christ's, and Christ is God's.

Chapter 4

STEWARDSHIP

1 As for us, let people think of us as Christ's attendants and stewards of God's mysteries.
2 The key thing that is sought in stewards is that they be found faithful.

JUDGING

3 To me it is of little consequence to be judged by you or by the judgment of any other human being; indeed, I don't even judge myself.
4 Now I am not conscious of anything against myself, but that doesn't mean that I am innocent. The One Who judges me is the Lord.
5 So don't judge ahead of time, before the Lord comes, Who will bring to light the things that are now hidden in darkness and will make the purposes of hearts to appear. At that time each one will receive his praise from God.

HEART

EXAMPLE
SCRIPTURES
PRIDE

6 Now these things I have applied figuratively to myself and to Apollos for your sakes, brothers, in order that you may learn from us not to go beyond what has been written, so that you may not boastfully set up one teacher against another.
7 Who makes you different? And what do you have that you didn't receive? Indeed, if you received it, why do you boast as if you didn't receive it?
8 Are you already filled to satisfaction? Have you already become rich? Are you reigning without us? I wish you really were reigning so that we too were reigning with you!
9 It appears that God has exhibited us apostles at the tail end of the triumphal procession like

those prisoners who are doomed to death, because we have become a spectacle to the world, both to angels and to human beings.
10 We are fools for Christ's sake, but you are smart in Christ! We are weak, but you are strong! You are famous, but we are infamous!
TRIAL 11 Right up to this moment we go hungry and thirsty, we are naked and slapped around and wander about homeless,
Revile/Bless 12 and we labor with our own hands. When we
Persecution/Endurance are insulted, we bless; when persecuted, we endure.
Slander/Conciliation 13 When we are defamed, we gently appeal; until now we have become like the world's filth, the scum of all sorts of people!
COUNSELING **14** I am not writing these things to shame you, but to counsel you as my dear children.
15 Even if you have ten thousand guardians in Christ, you cannot have many fathers. Now in Christ Jesus it was I who fathered you by the good news.
EXAMPLE 16 I urge you, then, become imitators of me.
17 For this very reason I sent Timothy to you. He, my dear and faithful child in the Lord, will remind you of my ways in Christ Jesus, which are in agreement with what I teach everywhere in every church.
18 Some are acting arrogantly, as if I weren't going to come to you,
19 but I will come to you soon, if the Lord wills, and I will learn not only about the talk of these arrogant people but also about their power!
Words/Power 20 God's empire isn't characterized by talk but by power.
Rod/Gentleness 21 Which do you want—shall I come to you with a rod, or with love and a spirit of meekness?

12, 13 How to handle trial: with biblical alternatives.
16 Cf. 11:1, where an important qualification is stated.

CHAPTER 5

INCONSISTENCY
INCEST

1 It is generally reported that there is sexual immorality among you, and sexual immorality of a sort that isn't found among the Gentiles—that someone has his father's wife.

ARROGANCE
DISCIPLINE

2 And you are arrogant! Shouldn't you rather have mourned, and removed from your midst the one who has done this thing?

3 Even though I am absent in the body, I am present in the spirit and, as if I were present, have already made a judgment about the one who has been doing this thing.

4 When you are assembled, and my spirit and the power of our Lord Jesus are with you, in the Name of the Lord Jesus

EXCOMMUNICATION

5 deliver this person to Satan for the destruction of the flesh so that his spirit may be saved on the Lord's Day.

ASSOCIATION

6 Your boasting is no good. Don't you know that a little leaven leavens the whole lump?

7 Clean out the old leaven so that you may be a new unleavened lump, as in fact you are. Christ, our Passover Lamb, has been sacrificed.

8 So then, let us keep the feast not with old leaven, nor with leaven of malice and evil, but with the unleavened bread of sincerity and truth.

ASSOCIATION

9 I wrote to you in my letter not to get mixed up with those who are sexually immoral;

10 not that you shouldn't have anything whatever

1-13 The excommunication was not for incest but for persistence in the sin rather than repentance. Cf. 6:9, 10; II Thess. 3:6, 14, 15. In II Cor. 2:6-11 Paul calls upon the church to restore the offender officially because of repentance. To deliver to Satan means to put out of the church and thus to put one back into the camp of Satan. Immorality (lit. "fornication"). Here fornication (sexual sin in general) is seen to include adultery.

9-13 Christians must be more selective in their associations with Christians than with the world. Church ties (and influences) are closer, and there is a disciplinary responsibility among Christians.

to do with the sexually immoral of this world (or with greedy persons, or robbers, or idolaters) since to do that you would have to leave the world altogether.

ASSOCIATION LIFE-DOMINATING SINS

11 But now let me explain that what I wrote was that you must not get mixed up with any so-called brother who is sexually immoral, or greedy, or an idolater, or a slanderer, or a drunkard or a robber; you must not even eat with a person like that.

12 What reason would I have to judge those who are outside? Isn't it those who are inside that you are to judge?

JUDGING

13 God will judge those who are outside. Get this wicked person out of your midst!

CHAPTER 6

LAWSUITS

1 When one has a matter against another, how dare any of you take it before unjustified men for judgment rather than before saints?

INCONSISTENCY

2 Don't you know that the saints will judge the world? And if the world is to be judged by you, are you incompetent to make judgments about petty matters?

3 Don't you know that we shall judge angels, not to mention matters concerning the everyday affairs of this life?

4 So then, when you do have matters that concern the everyday affairs of this life, why do you appoint as judges those who hold no authority for the church?

5 I am ashamed to have to say this to you! Could it be that there isn't a single person among you who is wise enough to be able to decide between brothers?

6 Instead, brother goes with brother to be judged before unbelievers!

7 Now, indeed, there is something altogether wrong with you that you even conduct lawsuits against one another—why aren't you rather willing to suffer injustice? Why aren't you rather willing to be deprived of something?
8 But, instead, you are acting unjustly and depriving others, and you are doing this even to brothers.

LIFE-DOMINATING SINS

9 Don't you know that the unrighteous won't inherit God's empire? Don't be misled—neither those who are sexually immoral, nor idolaters, nor adulterers, nor male prostitutes, nor homosexuals,

HOMOSEXUALITY

10 nor thieves, nor greedy persons, nor drunkards, nor slanderers, nor robbers will inherit God's empire.

DRUNKENNESS

11 And these are what some of you were. But you were washed, you were sanctified, you were justified in the Name of the Lord Jesus Christ and by the Spirit of our God.

CHANGE FORGIVENESS

12 All sorts of things are lawful for me, but everything isn't advantageous. All sorts of things are lawful for me, but I won't be ruled by any of them.
13 "Food is for the stomach and the stomach is for food"—true, but God will destroy both of them.
14 But the body is not for sexual immorality but for the Lord, and the Lord for the body— but God raised the Lord and will raise us through His power.
15 Don't you know that your bodies are members of Christ? Shall I therefore take the members of Christ and make them members of a prostitute?

BODY SEXUAL SIN

9-11 Even life styles that so dominate one's living that God can label the person by them (e.g., "drunkard, homosexual") are forgivable. Moreover, they can be changed (vs. 11—note past tense: "were").

12[b] Things good in themselves become wrong when we become their slaves.

Of course not!
16 Don't you know that the one who is joined to a prostitute becomes one body with her? "Because," He says, "the two shall become one flesh."
17 But the one who is joined to the Lord becomes one spirit with Him.
18 Flee sexual sin. There are all sorts of sinful things that a person may do that are outside the body, but the one who commits sexual sin, sins against his own body.

SPIRIT
BODY

19 Don't you know that your body is a temple of the Holy Spirit Who is in you, Whom you have from God? And you are not your own,
20 since you were bought with a price; so glorify God in your body.

CHAPTER 7

SEXUAL RELATIONS

1 Now, concerning those questions about which you wrote. It is well for a man not to touch a woman.
2 But because of the prevalence of sexual immorality, each man should have his own wife, and each woman should have her own husband.
3 The husband must fulfill his obligation to his wife and the wife also must do the same for her husband.

BODY

4 The wife doesn't have authority over her own body; rather it is her husband who does. Also, the husband doesn't have authority over his own

16 Note the contrast between "one body" and "one flesh." They are not one flesh (person).

3-5 Sexual relations are encouraged; they may not be withheld in marriage. Cf. Prov. 5:18, 19; Heb. 13:4. One's sexuality does not exist for himself, but for his marriage partner (vs. 4). Self-oriented sexual activity (masturbation, homosexuality) is forbidden. One may not require of his partner any practice he (she) does not wish (vs. 4). Relations should be regular and ongoing (vs. 5). Sexual relationships are equal and reciprocal, with mutual rights and responsibilities.

body; rather it is his wife who does.

5 Don't deprive one another, except by agreement for a time that you may devote yourselves to prayer. Then come together again so that Satan may not be able to tempt you because of your lack of self-control.

6 Now I say this as a concession, not as an order.

7 I wish every person was like myself; but each one has his own gift from God—one of this sort, another of that.

8 To the single men and to the widows I say that it is well for them to remain like me.

9 But if they can't control themselves they must marry, since it is better to marry than to burn.

10 To those who are married I give this authoritative instruction (not I, but the Lord): A wife must not separate from her husband

11 (but if she does indeed separate, she must remain unmarried or be reconciled to her husband); and a husband must not divorce his wife.

12 To the rest I (not the Lord) say: If any brother has an unbelieving wife and she agrees to to live with him, he must not divorce her.

Deprivation/ Coming together
TEMPTATION
SELF-CONTROL
GIFT
SELF-CONTROL
SEXUAL DESIRE
DIVORCE
RECONCILIATION

9 Masturbation is not an option; Paul gives only two: control of sexual desire or marriage.

10, 11 Jesus, in the Gospels, spoke about the divorce of believers and forbade it (except for sexual sin). Vs. 11 does not allow for divorce; the rule is: do not leave (vs. 10). But if the rule is disobeyed, there should be reconciliation or no remarriage, so that at length there may be a reconciliation (vs. 11). The word *separate* is another word for divorce; note words "remain unmarried" (cf. vs. 15). The modern concept of legal separation was unknown.

12-16 Paul now speaks (under inspiration) about an issue to which Jesus did not address Himself: the marriage of a believer and an unbeliever. The believer is to attempt to continue the marriage so long as the unbeliever wants to. But if the unbeliever deserts him, the believer is *free* to break the marriage and remarry (vs. 15: not under the bonds or obligations of marriage). The believer must do all he (she) can to save the marriage and the marriage partner (cf. I Pet. 3).

13 And a woman who has an unbelieving husband who agrees to live with her must not divorce him.

14 The unbelieving husband is sanctified by his wife and the unbelieving wife is sanctified by the husband. Otherwise your children would be unclean, but now they are holy.

DESERTION

15 But if the unbeliever wants to separate, let him separate. Under those circumstances the brother or sister isn't bound; but God has called you to

PEACE

peace.

16 Wife, how do you know whether you will save your husband? or you, husband, how do you know whether you will save your wife?

17 In any case, each person should walk as the Lord has assigned him, as God has called him. This is what I am ordering in all of the churches.

18 Was one circumcised when he was called? He must not desire to be uncircumcised. Was another uncircumcised when he was called? He must not desire to be circumcised.

19 Circumcision is nothing and uncircumcision is nothing; what counts is keeping God's commandments.

20 Each person should continue in the calling that he had when he was called:

21 Were you called as a slave? Don't let that bother you (but, of course, if it becomes possible for you to go free, take advantage of the opportunity).

22 The one who was a slave when he was called by the Lord is the Lord's freedman; in the same way the one who was a free man when he was called is Christ's slave

15 Cf. vss. 10, 11.

17 This general principle has wide application (cf. vs. 24); it applies, e.g., to persons sinfully divorced and remarried.

23 (you were purchased at a price; don't become slaves of human beings).
24 Brothers, let each one remain with God in that state in which he was when he was called.

25 Now, I don't have any order from the Lord about virgins, but I offer my opinion as one who has become trustworthy by the Lord's mercy.

CELIBACY

26 Because of the impending crisis, it is my view that it is well for a person to remain in the state in which he is.

DIVORCE REMARRIAGE

27 Are you bound to a wife? Don't seek to be released. Have you been released from a wife? Don't seek a wife.
28 But if you do marry, there is no sin in doing so. And if the virgin marries, there is no sin in her doing so. However, you will have affliction in the flesh, and I am trying to spare you.

29 What I am trying to tell you brothers is this: the time is short. From now on, let those who have wives be like those who have none,
30 those who weep like those who don't weep, those who rejoice like those who don't rejoice, those who buy like those who have nothing,
31 and those who use the world like those who abuse it. The shape of things in this world is giving way.

WORRY

32 But I want you to be free from worry. The unmarried man is concerned about the Lord's affairs—
33 how he may please the Lord. But the married man is concerned about the world's affairs—how he may please his wife,

24 An important principle (cf. vs. 17).

26-29 Celibacy is not good *as the rule* (cf. Gen. 2:18), but only *as the exception* (in a time of persecution, cf. vss. 26, 29: "because of the impending crisis," "the time is short").

27, 28 A Christian, properly divorced, may remarry without sin (even in a time of persecution, when marriage is not recommended).

34 and his concerns are divided. Also, the unmarried woman or the virgin is concerned about the Lord's affairs—that she may be holy both in body and in spirit, but the married woman is concerned about the world's affairs—how she may please her husband.
35 I say this for your benefit, not to bridle you by it, but rather to promote decency and undivided devotion to the Lord.

36 Now if anybody thinks that he is treating his virgin improperly, if she is getting to be beyond marriageable age, and something ought to be done, let him do what he wants, there is no sin in that—let them marry.
37 But whoever is firmly convinced in his heart, who has no necessity, and has a right to act as he wishes, and has decided in his own heart to keep his virgin unmarried, he will do well.
38 So then, both the one who opts for the marriage of his virgin does well and the one who opts against her marriage does better.

REMARRIAGE

39 A wife is bound to her husband for so long as he lives. But if her husband dies she is free to marry anyone that she wants to, but only in the Lord.
40 Nevertheless, in my opinion she will be happier if she remains as she is—and I also think that I have God's Spirit.

CHAPTER 8

1 Now concerning food sacrificed to idols. We know that we have knowledge. Knowledge puffs up, but love builds up.

39 Remarriage, like all marriage, must be "in the Lord" (i.e., marriage to a believer). Cf. II Cor. 6:14.

2 Whoever thinks that he knows something doesn't know yet as he ought to know.
3 But whoever loves God has been known by Him.

4 So then, about eating food sacrificed to idols. We know that in all the world there is no idol and there is no God except One.
5 Even though there are so-called gods both in heaven and in earth—as indeed there are many "gods" and many "lords"—
6 yet for us there is but one God, the Father, from Whom all things have come, including us who ourselves have been made for Him, and one Lord Jesus Christ, through Whom all things exist, including us who ourselves exist through Him.

7 But everybody doesn't know this. And there are some who, out of habit formed in idolatry, still eat food as if it were offered to an idol, and because their conscience is weak, they are defiled.
8 But food won't bring us before God. We are no worse if we don't eat and we are no better if we eat.
9 But watch out that this right of yours doesn't become a stumbling block to weak persons.
10 If anybody sees you—the one who has knowledge—sitting at a table in an idol's temple, may he not, with his weak conscience, be encouraged to eat food sacrificed to idols?
11 And so, this weak brother for whom Christ died is destroyed—by your knowledge!
12 By thus sinning against your brothers and wounding their weak conscience you sin against Christ.
13 Therefore, if food causes my brother to stum-

HABIT
CONSCIENCE
STUMBLING BLOCK

7 If one's conscience is not scripturally informed ("weak"), a believer may sin ("defile" it) by doing something that he *thinks* is sin even if it isn't (cf. Rom. 14). Real, not false guilt results.

11-13 The stronger brother must do nothing that would (by example) lead his weaker brother to sin.

ble, I shall never eat meat again, lest I cause my brother to stumble.

CHAPTER 9

1 Am I not free; am I not an apostle? Haven't I seen Jesus our Lord? Aren't you my work in the the Lord?
2 If to others I am not an apostle, certainly I am to you, since in the Lord you are the seal of my apostleship.
3 My defense to those who are investigating my claims is this:
4 Don't we have a right to eat and drink?
5 Don't we have a right to take along a sister as a wife, like the rest of the apostles, and our Lord's brothers and Cephas?
6 Or is it only Barnabas and I who don't have the right not to work?
7 Who serves as a soldier at his own expense? Who plants a vineyard and doesn't eat its fruit? Or who shepherds a flock and doesn't drink some of the milk?
8 Am I speaking from a human viewpoint, or does the law also say these things?
9 It is written in Moses' law, "Don't muzzle an ox when it is threshing." It isn't about oxen that God is concerned, is it?
10 Isn't He really speaking about us? It was written for us, because when the plowman plows and
HOPE the thresher threshes he should do so in hope of having a share of the crop.
PAY 11 If we have sown spiritual seed among you, is it too much to expect to reap material benefits from you?
12 If others can share this right over you, shouldn't we even more so? But we didn't use this

right; instead we put up with all sorts of things rather than place any obstacle in the way of the good news of Christ.

13 Don't you know that those who work with the sacred things eat food from the temple, and those who attend to the altar share in what is sacrificed on the altar?

PAY

14 In the same way the Lord gave orders that those who announce the good news should live by announcing the good news.

15 But I haven't made use of any of these rights. And I am not writing this so that in this way I might realize such benefits for myself. I would rather die than to have anyone deprive me of this reason for boasting.

16 If I announce the good news, that gives me no reason for boasting, since a necessity to do so has been laid on me. Indeed, woe to me if I don't announce the good news!

REWARD

17 If I did this of my own will, I would expect pay; but if unwillingly it would have been because I was entrusted with a stewardship.

18 What then is my pay? It is this—that by announcing the good news without compensation I can make the good news known without using all of the rights that I have in the good news.

ADAPTATION

19 Although I am free of everyone, I have made myself a slave to all so that I might win as many as possible.

20 To Jews, I became like a Jew so that I might win Jews; to those who are under the law I became like one who is under law (although I myself am not under law), so that I might win those who are under law;

21 to those without law I became like one who is without law (although I am not without God's law, but within Christ's law) so that I might win those

who are without law.
22 To the weak I became weak, so that I might win those who are weak. I have become all sorts of things to all sorts of people so that in all sorts of ways I might save some.
23 I am doing all of this for the sake of the good news so that I may become a partner with others in it.
24 Don't you know that all of the runners in a stadium run, but only one receives the prize? Run in such a way that you will get it!

SELF-CONTROL

25 And everyone who competes in a contest exercises self-control in all things. They, of course, do it to receive a perishable wreath; we for an imperishable one.
26 Accordingly, I don't run like somebody without a goal; I don't box like somebody who is beating the air.

BODY

27 Rather, I wear out my body and make it a slave so that I who have preached to others may not myself become disqualified.

CHAPTER 10

1 I don't want you to be ignorant, brothers, about our fathers. They were all under the cloud, and all passed through the sea,
2 and all were baptized into Moses in the cloud and in the sea,
3 and all ate the same spiritual food,
4 and all drank the same spiritual drink—they drank from the spiritual Rock that followed them (and the Rock was Christ).
5 But with most of them God was displeased, and

22[b] This approach in preaching is equally applicable to counseling; the counselor must adapt his manner (not his message) to each one.

27 Paul again thinks of the need to habituate and rehabituate the body so that it becomes a well-functioning slave to Christ (cf. Rom. 6, 7).

their bodies were scattered over the desert.

EXAMPLES
DESIRE

6 Now these events happened as examples for us so that we might not desire evil things as they did.

7 Don't become idolaters as some of them were; as it is written: "The people sat down to drink and they stood up to revel."

SEXUAL SIN

8 We must not commit sexual sins as some of them did, and twenty-three thousand fell in a single day.

9 Neither should we test the Lord as some of them did and were destroyed by snakes.

COMPLAINING

10 Nor should you grumble as some of them did and were destroyed by the destroyer.

EXAMPLES
SCRIPTURES

11 Now these events happened to them as examples and were recorded as counsel for us who live at this late date in history.

WARNING

12 So then, let the one who thinks that he stands watch out lest he fall.

TESTING

13 No trial has taken hold of you except that which other people have experienced; but God is faithful Who will not allow you to be tried beyond what you are able to bear, but rather, will provide together with the trial the way out so that you may be able to endure it.

14 Therefore, my dear friends, flee from idolatry.

15 I am speaking to sensible people; make your own judgment about what I am saying.

16 By the cup of blessing that we bless aren't we sharing in Christ's blood? By the bread that we break aren't we sharing in Christ's body?

6, 11 The O.T. should be used by counselors for examples to warn, to instruct and to encourage (cf. Rom. 15:4).

13 Believers may resist temptations because they are never unique (others have gone through them successfully), God suits them to each believer's capacities, and He limits their duration. This verse may be used to give hope while stressing responsibility.

17 Because there is one loaf of bread, we who are
many are one body, since we all have a share of the
one loaf of bread.
18 Look at Israel according to the flesh: aren't
those who eat the sacrifices partners because of the
altar?
19 What then am I trying to say—that food sacri-
ficed to an idol is anything, or that an idol is any-
thing?
20 Of course not. But that which they sacrifice
they offer as a sacrifice to demons and not to
God. I don't want you to become partners with
demons.
21 You cannot drink the cup of the Lord and the
cup of demons; you cannot have a share in the
table of the Lord and in the table of demons.
22 Or shall we make the Lord jealous? We
aren't stronger than He, are we?
23 All sorts of things are lawful, but not all
things are advantageous; all sorts of things are law-
ful, but not all things build up.
NEIGHBOR 24 Let no one seek his own advantage, but rather
another's.
25 Eat whatever is sold in the meat market
CONSCIENCE without raising questions about it because of con-
science,
26 since "the earth is the Lord's and every last
thing in it."
27 If an unbeliever invites you to dinner, and
you want to go, eat everything that he sets before
you without raising questions about it because of
conscience.
28 But if somebody says to you, "This was offered
in sacrifice," don't eat it because of the person who
brought up the issue and because of conscience
29 (I mean his conscience, not yours). But why

23, 24 Care in exercise of Christian liberty is essential.

should my freedom be determined by another's conscience?
30 If I share in it with thankfulness, why should I be criticized for eating that for which I gave thanks?
31 Well, whether you eat or drink or whatever you do, do everything for God's glory.
32 Don't be a cause for stumbling to Jews or to Greeks or to God's church;
33 just as I please all sorts of people in all sorts of matters, not seeking my own advantage but rather the advantage of many so that they may be saved.

STUMBLING BLOCK
ADAPTATION

CHAPTER 11

1 Be imitators of me as I am of Christ.
2 I praise you because you remember me in everything and because you hold fast to the traditions just as I have delivered them to you.
3 Now I want you to know that every man's Head is Christ, and that man is a woman's head, and God is Christ's Head.
4 Every man who prays or prophesies with something on his head dishonors his head.
5 But every woman who prays or prophesies with her head uncovered dishonors her head; she is one and the same with a woman who has been shaved.
6 If a woman doesn't cover her head, let her hair be cut off too. And if it is a disgrace for a woman to have her hair cut off or shaved off, let her be covered.
7 A man should not cover his head since he exists in the image and glory of God, while the woman is the glory of man.
8 As a matter of fact, man didn't come from

EXAMPLE

HEADSHIP

woman, but woman from man,
9 and, what is more, man wasn't created for
woman's sake but woman for man's sake.
10 That is why the woman should wear the sign
of authority on her head—because of the angels.
11 On the other hand, in the Lord, neither is
woman without man nor man without woman;
12 just as the woman came from the man, so
too the man is born through the woman, and every-
thing is from God.
13 Judge for yourselves: is it proper for a woman
to pray to God with her head uncovered?
14 Doesn't nature herself teach you that if a man
has long hair it is a dishonor to him?
15 But if a woman has long hair it is a glory to
her. Her hair was given to her for a covering.

QUARRELING

16 If anybody is disposed to quarrel about this,
we have no other custom, nor do God's churches.
17 But in giving these authoritative instruc-
tions I don't praise you, because when you meet
together it isn't for the better but for the worse.

DIVISIVENESS

18 In the first place, when you meet as a church
I hear that divisions exist among you, and in part
I believe it,
19 because there must be factions among you so
that it may appear who is approved among you.
20 So then, when you meet together you don't
come to eat the Lord's Supper
21 since each one goes ahead and takes his own
supper, and one is hungry and another gets drunk.
22 Don't you have houses in which to do your
eating and drinking? Or do you despise God's
church and wish to humiliate those who have noth-
ing? What can I say to you? Shall I praise you?
I can't praise you for this!
23 Now I received from the Lord what I also
delivered to you, that the Lord Jesus on the night

that He was betrayed took bread
24 and when He had given thanks broke it and
said: "This is My body that is broken for you. Do
this in remembrance of Me."
25 In the same way He also took the cup after
they had eaten supper, saying, "This cup is the new
covenant that is in My blood. Do this, as often as
you drink it, in remembrance of Me."
26 As often as you eat this bread and drink
the cup, you proclaim the Lord's death until He
comes.
27 So then, whoever eats the Lord's bread or
drinks the Lord's cup unworthily will be held guilty
of an offense against the body and blood of the
Lord.
28 But let a person examine himself, and out of
that let him eat the bread and drink the cup.
29 Whoever eats and drinks without discerning **JUDGING**
the body eats and drinks to his own judgment.
30 It is because of this that many of you are **DISCIPLINE**
weak and sick and a number sleep.
31 Now if we judged ourselves carefully, we
wouldn't be judged;
32 but when the Lord judges us, He disciplines
us so that we shall not be condemned along with
the world.
33 So then, my brothers, when you meet to-
gether to eat, wait for each other.
34 If anybody is hungry, let him eat at home, lest
you meet together for judgment. I'll arrange every-
thing else when I come.

CHAPTER 12

1 Now I don't want you to be ignorant, broth-
ers, about spiritual gifts.

2 You know that when you were pagans you were led astray by idols that couldn't talk, in whatever ways you were led.
3 Therefore, I want you to understand that nobody who is speaking by God's Spirit ever says, "Jesus be cursed," and nobody can say, "Jesus is Lord," except by the Holy Spirit.

GIFTS
SPIRIT

4 Now there are different kinds of gifts, but they come from the same Spirit,
5 and there are different kinds of service, but they are for the same Lord,
6 and there are different kinds of results, but the same God accomplishes everything in everyone.
7 And to each one is given the manifestation of the Spirit for the advantage of the whole.
8 To one through the Spirit is given a word of wisdom, and to another a word of knowledge by the same Spirit;
9 to another faith by the same Spirit, but to another gifts of healing by the one Spirit;
10 to another ability to perform miracles, but to another prophecy, and to still another ability to distinguish between spirits, to another the ability to speak in different kinds of languages, and to yet another the ability to interpret languages.
11 But all these things are produced by the one and the same Spirit Who distributes separately to each one as He determines.
12 As the body is one and has many members, and all the members of the body together make up one body, so too is it with Christ.
13 We were all baptized by one Spirit into one body, whether Jews or Greeks, whether slaves or free, and were all made to drink one Spirit.

4-31 Each believer has gifts (cf. Rom. 12). These will differ in kind, in purpose and in results. These diverse gifts must be used for the good of all. They are *gifts* (not rewards) that are bestowed sovereignly by the Holy Spirit (vs. 11).

14 Now, indeed, the body does not have only one
member; it has many.
15 If the foot were to say, "Because I am not a
hand I am not a part of the body," that wouldn't
make it any less a part of the body.
16 And if the ear were to say, "Because I am not
an eye I am not a part of the body," that wouldn't
make it any less a part of the body.
17 If the whole body were an eye, where would
the hearing be; if the whole were hearing, where
would the smelling be?
18 But the fact is that God set each one of the
members in the body as He wished.
19 And if all were one member, there wouldn't
be a body.
20 But the fact is that there are many members
but only one body.
21 The eye can't say to the hand, "I don't need
you," or the head to the feet, "I don't need you."
22 On the contrary, these seemingly weaker
members of the body are indispensable,
23 and to the members of the body that we con-
sider less honorable we accord greater honor, and
we exert greater effort to make the ugly members
attractive
24 than we do for the more beautiful ones that
don't need it. But God has put our bodies to-
gether in such a way that He gave more honor to
the members that lack it,
25 so that there may be no division in the body, DIVISIVENESS
but instead that the members should care equally CARE
for one another.
26 And when one member suffers, all the mem-
bers suffer with it; when a member is glorified all
the members rejoice with it.
27 Now you are Christ's body and each mem-
ber is a part of it.

28 And God has placed in the church first apostles, secondly prophets, thirdly teachers, then miracle workers, then gifts for healing, then helpers, administrators, and those with the ability to speak different kinds of languages.
29 All aren't apostles, are they? All aren't prophets, are they? All aren't teachers, are they? All aren't miracle workers, are they?
30 All don't have gifts for healing, do they? All don't speak in different languages, do they? All don't interpret, do they?
31 So always desire the greater gifts. But now, I am going to show you a far better way.

CHAPTER 13

LOVE

1 If I speak the languages of men and angels, but don't have love, I am a noisy gong or clanging cymbal.
2 And if I have a gift of prophecy and know all sorts of secrets and have all kinds of knowledge, and if I have all the faith that is necessary to move mountains but I don't have love, I am nothing.
3 And if I give food to the needy and even give away all my possessions, and if I allow my body to be burned, but I don't have love, I have gained absolutely nothing.
4 Love is patient, love is kind; it isn't jealous. Love doesn't boast, isn't proud,
5 doesn't act in an ugly way, isn't self-seeking, isn't easily irritated, doesn't keep records of wrongs,

4-7 Counselors will want to turn to these verses frequently, pointing out how various sins constitute a failure to love and showing how love may be learned by prayerfully practicing what Paul recommends. Of special importance in counseling will be vs. 5, love doesn't keep score, and vs. 7, love gives the benefit of the doubt (in love, one believes until the facts prove otherwise).

6 isn't happy about injustice but happily stands
on the side of truth.
7 It covers all things, believes all things, hopes
all things, endures all things.
8 Love never fails. If there are prophecies,
they will be set aside; if there are languages, they
will cease; if there is knowledge, it will be set aside.
9 We know in part and we prophesy in part,
10 but when that which is complete comes, that
which is partial will be set aside.
11 When I was a child I spoke like a child, I
thought like a child, I reasoned like a child; but now
that I have become a man I have set aside childish
ways.
12 Now we see dimly as if looking in a bronze
mirror, then face to face; now I know partially,
but then I shall know fully just as I am fully
known.
13 And now these three things continue: faith,
hope, love; and the greatest of these is love.

Chapter 14

1 Pursue love, and desire the spiritual gifts,
especially that you may prophesy.
2 The one who speaks in another language
doesn't speak to people but to God, since nobody
understands him; he is speaking secrets by the
Spirit!
3 But the one who prophesies speaks to people
for their upbuilding and encouragement and com-
fort.
4 The one who speaks in another language builds
himself up, but the one who prophesies builds the
church up.
5 Now I wish all of you could speak in other
languages, but I would rather have you prophesy.

because the one who prophesies is more important than the one who speaks in other languages (unless he interprets so that the church may benefit by being built up).

6 But now, brothers, if I come to you speaking in other languages, of what use will I be to you unless I can communicate to you by a revelation or in the form of knowledge, or as a prophecy or a teaching?

7 Even when lifeless things like pipes or harps make a sound, how will anybody know what tune is piped or plucked unless there is a distinction between the notes?

8 And if the trumpet gives an indistinct sound who will get ready for battle?

9 The same is true of you; if you by means of language don't speak an intelligible message, how will anybody know what you have to say? You will be talking to the air!

10 There are all sorts of speech sounds in the world, and none of them is without meaning,

11 but if I don't know the significance of the sound I shall be a foreigner to the speaker and the speaker will be a foreigner to me.

ZEAL

12 The same is true of you; since you are zealots for spiritual gifts, be zealous to abound in what builds up the church.

13 Therefore, the one who speaks in another language should pray for the power to fully interpret it.

14 If I pray in another language, my spirit prays but my mind is unfruitful.

15 What is the answer to the problem? I shall pray with the spirit, but I shall pray also with the mind; I shall sing with the spirit, but I shall sing also with the mind.

16 Otherwise if you bless with the spirit, how can

a person who is in the position of being ungifted say "Amen" to your thanksgiving when he doesn't know what you are saying?
17 You, of course, may have given thanks appropriately enough, but the other person is not edified.
18 I thank God that I speak in more languages than all of you,
19 but still in the church I would rather speak five words with my mind to instruct others than ten thousand words in another language.
20 Brothers, don't think like children. In doing evil be children, but think like adults.
21 In the law it is written: " 'By people with foreign languages and by the lips of foreigners I shall speak to this people, but even then they won't listen to Me,' says the Lord."
22 So then, other languages are a sign not for believers but for unbelievers, while prophecy is not for unbelievers but for believers.
23 If, then, when the whole church comes together everybody is speaking in other languages and ungifted persons or unbelievers enter the meeting, won't they say that you are crazy?
24 But if everybody is prophesying and some unbeliever or ungifted one enters, he will be convicted by all and judged by all,
25 the things hidden in his heart will be disclosed, and as a result falling down on his face he will worship God and declare that God is really among you.
26 Well then brothers, what is the upshot of all of this? When you meet together each of you has a hymn or a teaching or a revelation or a word in another language or an interpretation; fine, but be sure that everything builds up.
27 If somebody speaks in another language,

CONVICTION

HEART

there should be two or at most three, and they should do so in turn,
28 and somebody should give a full interpretation. But if there is nobody who can fully interpret, he should be silent in the church, and he should speak to himself and to God.
29 Two or three prophets should speak, and the other prophets should judge what is said.
30 And if something is revealed to another prophet who is sitting down, the first should stop talking.
31 You can all prophesy one by one so that all may learn and all may be encouraged.
32 And the spirits of prophets are subject to prophets—

Confusion/ Peace

33 **God is not a God of confusion but of peace.**
As in all the churches of the saints
34 the women should be silent in the churches, since they are not allowed to speak. Rather, they should be in submission, as the law says.
35 So if there is something that they want to learn, they should ask their own husbands about it at home; it is improper for a woman to speak in church.
36 Consider this—did God's Word go forth from you? Or are you the only ones that ever received it?

SCRIPTURE

37 If anybody thinks he is a prophet or a person with spiritual gifts, let him know fully that **what I am writing to you is the Lord's commandment.**
38 But if anybody disregards this, disregard him.
39 So then, my brothers, have a desire to prophesy, and don't forbid anybody to speak in other languages.

ORDER

40 But **let everything be done decently and in order.**

Chapter 15

1 Now I want to remind you, brothers, of the good news that I announced to you, which indeed you received, in which you stand,
2 through which also you are saved, if you hold on to the message of the good news that I announced to you (unless your faith was empty).
3 I delivered to you as of greatest importance what I also received, that Christ died for our sins, in agreement with the Scriptures,
4 and that He was buried, and that He was raised on the third day in agreement with the Scriptures,
5 and that He was seen by Cephas, then by the Twelve.
6 Later, He was seen by over five hundred brothers at one time, most of whom still remain alive, though some have fallen asleep.
7 Later, He was seen by James, then by all of the apostles,
8 and last of all He was seen by me, the one whose birth was an abnormality.
9 I am the least of the apostles, one who doesn't deserve to be called an apostle, because I persecuted God's church.
10 But by God's grace I am what I am, and His grace to me wasn't wasted. On the contrary, I labored harder than all of them, though it wasn't I but God's grace that was with me.
11 So whether it was I or they, that is what we preach and that is what you believed.
12 Now if what is preached is that Christ has been raised from the dead, how can some of you say that there is no resurrection from the dead?

GOSPEL
SCRIPTURES
GRACE

3, 4 The gospel has two points, both of which were taught in the O.T.: that Christ died for our sins; that He was raised bodily from the dead. Cf. Acts 1:22.

13 If there is no resurrection from the dead, then Christ hasn't been raised either.
14 But if Christ hasn't been raised, then our preaching is worthless and your faith is worthless too.
15 And we also are found to be false witnesses about God, because we testified that God raised Christ Whom He did not raise if the dead aren't raised.
16 (If the dead aren't raised, Christ hasn't been raised either.)
17 And if Christ hasn't been raised your faith is worthless; you are still in your sins.
18 Then too, those who sleep in Christ have perished.

ETERNAL DIMENSION

19 **If we have hope in Christ only for this life, then we are to be pitied above all persons.**
20 But the fact is that Christ has been raised from the dead, the First Fruits of those who are sleeping.
21 Since death came through a human being, so too the resurrection of the dead came through a human being.
22 As in Adam all die, so too, in Christ all will be made alive;
23 but each in his own order—Christ is the First Fruits, afterward will be those who are Christ's at His coming.
24 Then comes the end when He delivers the empire to His God and Father, when He puts down all rule and all authority and power.
25 He must reign until He puts all of His enemies under His feet;
26 the last enemy that will be put down is death: He has subjected everything beneath His feet.
27 But when it says, "He has subjected everything," it is clear that this doesn't include the One

Who subjected everything to Him.
28 But when everything is subjected to Him, then even the Son Himself will be subjected to the One Who subjected everything to Him, so that God may be all in all.

29 Otherwise, what will they do who got themselves baptized? Is it for the dead? If the dead aren't raised at all, why are they baptized? Is it for them?
30 And why am I in danger all of the time?
31 I die every day, brothers, I assure you by my pride in you in Christ Jesus our Lord.
32 If, humanly speaking, I fought with wild beasts at Ephesus, of what use was it to me? If the dead aren't raised, let us eat and drink; tomorrow we die.
33 Don't be misled; "bad companions corrupt good habits."

ASSOCIATION HABITS

34 Sober up, as you should, and stop sinning! Some of you have not knowledge, but ignorance of God. I say this to your shame.

35 But somebody will ask, "How are the dead raised?" And "with what sort of body do they come?"
36 How stupid! What you sow doesn't come to life unless it dies.
37 And you don't sow the body that the seed is going to become, but a bare kernel, perhaps of wheat or some other grain.
38 But God gives it the body that He wants to, and to each kind of seed its own body.
39 All flesh isn't the same kind of flesh, but there is one kind for human beings, another kind of flesh for animals, and another kind of flesh for birds, and another for fish.
40 Moreover, there are heavenly bodies and earthly bodies; but the glory of the heavenly is one thing while the glory of the earthly is another.

41 The glory of the sun is of one sort, the glory
of the moon is of another sort, while the glory of
the stars is of a third sort; and star differs from
star in glory.
42 So too is it with the resurrection from the
dead. The body is sown in a state of corruption;
it is raised in a state of incorruption.
43 It is sown in a state of dishonor; it is raised in
a state of glory. It is sown in a state of helpless-
ness; it is raised in a state of power.
44 It is sown a natural body; it is raised a spirit-
ual body. If there is a natural body, there is also a
spiritual body.
45 So also it is written, "Adam," the first human
being, "became a living soul." The last Adam has
become a life-giving Spirit.
46 It was not the spiritual body that was first,
but the natural body; the spiritual body was after-
ward.
47 The first man came from the earth and was
earthy; the second Man came from heaven.
48 As the earthy man was, so are those who are
earthy; as the heavenly Man is, so are those who
are heavenly.
49 And just as we bore the image of the earthy
man, we shall also bear the image of the heavenly
Man.
50 Now I want to tell you this, brothers, that
flesh and blood cannot inherit God's empire, nor
can corruption inherit incorruption.
51 Listen, I will tell you a secret: all of us won't
fall asleep, but all of us will be changed
52 in an instant, in the flash of an eye, at the last
trumpet. A trumpet will sound, and the dead will be
raised incorruptible, and we shall be changed.
53 This corruptible body will put on incorrup-
tion, and this mortal shall put on immortality.

54 And when this corruptible body puts on incorruption, and this mortal puts on immortality, then the saying that was written will come true:
"Death has been swallowed up in victory.
55 O death, where is your victory; O death, where is your sting?"
56 Now the sting of death is sin, and what gives sin its power is the law.
57 But thanks be to God Who gives us the victory through our Lord Jesus Christ.
58 So then, my dear brothers, be firm, immovable, always abounding in the Lord's work, knowing that your labor for the Lord isn't worthless.

FEAR OF DEATH

WORK TOIL

Chapter 16

1 Now, concerning the collection for the saints, you do exactly what I ordered the Galatian churches to do.
2 On the first day of every week each of you should put something aside from whatever profit he makes and store it up, so that when I come there will be no need to take up collections.
3 And when I arrive, whoever you have approved, I shall send with written credentials, to carry your gift to Jerusalem.
4 And if it seems advisable for me to go too, they will go with me.
5 I shall come to you after I pass through Macedonia, because I will be going through Macedonia.
6 It is possible that I shall stay with you for awhile, or even spend the winter, so that you can make provision to send me out from there, to wherever I may go.

MONEY

GIVING

54-57 The Christian, because his sin is forgiven, need no longer fear death (cf. Heb. 2:14, 15).

7 I don't want to see you now just in passing, because I expect to stay with you for some time, if the Lord permits.
8 So, I'll stay in Ephesus until Pentecost,
9 since a wide door for effective work has opened to me, and there are many who oppose.

OCCASION FOR FEAR

10 Now, when Timothy comes, see to it that he has no reason to be afraid when he is with you, since he is doing the Lord's work just as I am.
11 Don't let anybody make light of him, but provide what he needs to send him ahead in peace, so that he may come to me; I am expecting him with the brothers.

12 Now concerning brother Apollos, I strongly urged him to come to you with the brothers, but he definitely didn't want to come now. Instead, he will come when he gets an opportunity to do so.

ALERTNESS STRENGTH

13 Stay alert, stand firm in the faith, be courageous, be strong.

LOVE

14 Do everything in love.

15 Now brothers, I urge you—you know that the household of Stephanas was the first fruits of Achaia, and that they have devoted themselves to serving the saints—

SUBJECTION AUTHORITY

16 submit to such persons and to all my coworkers and co-laborers.
17 And I am happy about the arrival of Stephanas and Fortunatus and Achaicus, because they have supplied what I lacked from you,
18 since they refreshed my spirit as well as yours.

RESPECT

You must recognize people like them.

19 The churches of Asia greet you. Aquila and Priscilla, along with the church in their house, greet you.
20 All the brothers greet you. Greet one another with a holy kiss.

16 The authority of God in the church requires subjection.

21 This greeting I, Paul, write with my own hand.
22 If anyone doesn't love the Lord, let him be cursed. Our Lord is coming!
23 May help from the Lord Jesus be with you.
24 My love to all of you in Christ Jesus.

The Second Epistle of Paul to the CORINTHIANS

CHAPTER 1

1 Paul, an apostle of Christ Jesus by God's will, and our brother Timothy to God's church that is in Corinth, with all the saints who are in the whole of Achaia.
2 May help and peace from God our Father and from the Lord Jesus Christ be yours.
3 Blessed be the God and Father of our Lord Jesus Christ, the Father of compassion and God of all comfort,
4 Who comforts us in all of our afflictions to make us capable of comforting persons in every sort of affliction by the comfort with which God comforted us.
5 Just as we experience Christ's sufferings in abundance, so too through Christ we experience an abundance of comfort.
6 When we are afflicted, it is for your comfort and salvation; when we are comforted, it is to com-

COMFORT

4 Comfort comes from God, Who sends affliction to His servants that they may seek and find His comfort, in order that they may help others to do so too. Counselors may expect such trials. Comfort in one affliction allows one to generalize the experience to *any* affliction (vs. 4).

fort you so that you may effectively endure the same sufferings that we also are suffering.
7 And our hope for you is firm, since we know that as you share in our sufferings, so too you will share in our comfort.
8 Now we don't want you to be ignorant, brothers, about the affliction that we suffered in Asia, how we were burdened far beyond human ability, so that we even despaired of life.
9 Rather than expect to live, we passed the sentence of death on ourselves. This happened so that
DEPENDENCE we wouldn't depend upon ourselves but on God, Who raises the dead.
10 He delivered us from so great a death, and He will continue to deliver us. He is the One on Whom we have set our hope that He will yet deliver us
PRAYER 11 as you also cooperate by praying for us, so that many persons will give thanks for us because of the favor shown us in answer to many prayers.
CONSCIENCE 12 Now the testimony of our conscience is our reason for boasting, because we have behaved with holiness and godly sincerity in the world (and more especially toward you), not with fleshly wisdom, but rather by God's help.
13 We are writing nothing to you but exactly
SCRIPTURES what you read and understand it to be. And I hope that you will understand to the end
14 (as you have understood us in part), so that you can make us your boast, as you are ours, on the Day of our Lord Jesus.
15 Because I was persuaded of this I had
PLANNING planned at first to come to you so that you might have a double favor,
16 passing through your community as I went to Macedonia, and then coming to you again as I left Macedonia, and from there to be sent with full

provisions by you to Judea.
17 Since this is what I planned, did I proceed lightly; or do I make plans in keeping with the flesh, so that at the same time I say "yes, yes" and "no, no"?
18 But as surely as God is dependable, our word to you has not been yes and no.
19 After all, God's Son, Christ Jesus, Whom we preached to you (Silvanus, and Timothy and I), wasn't yes and no; rather it has always been yes in Him.
20 All God's promises are yes in Him. Indeed, that is why we say our "Amen" through Him to God's glory.
21 But the One Who makes us firm along with you by uniting us to Christ, and has anointed us, is God,
22 Who also has sealed us and given us the Spirit in our hearts as down payment.

SPIRIT
HEART

23 So, putting my soul on trial, I call on God to testify that because I wanted to spare you, I didn't come again to Corinth.
24 It isn't that we want to lord it over your faith (because you are standing firm by faith), but that we are working with you for your joy.

Chapter 2

1 But I made up my mind not to pay you another painful visit;
2 if I cause you pain, who will be there to make me happy except the same ones that I caused pain?
3 So I wrote what I did for fear that when I came I might be caused pain by the very persons who ought to make me glad. I am confident about

all of you that what makes me glad makes you glad too.

HEART

4 It was out of much affliction and anguish of heart, and through many tears that I wrote to you, not to cause you pain, but rather, to let you know the fullness of love that I have for you.

5 But if somebody has caused pain, he hasn't caused pain to me, but to some extent—I don't want to put it too strongly—to all of you.

PUNISHMENT

6 The punishment that the majority inflicted on this person is sufficient;

FORGIVENESS COMFORT

7 so, instead of going on with that, you should rather forgive and comfort him, so that he won't be overwhelmed by too much pain.

REAFFIRMATION OF LOVE

8 Therefore, I urge you to reaffirm your love to him.

9 This is why I wrote, to test you, to discover whether you would be obedient in everything.

10 Now, when you forgive somebody for something, I forgive him too; indeed, what I have forgiven (if I have forgiven anything), I have forgiven for your sakes in Christ's presence

11 so that Satan won't be able to gain an advantage over us; we aren't ignorant of his designs.

12 When I came to Troas to preach the good news about Christ, a door was opened for me by the Lord,

13 but my spirit has had no rest because I didn't find my brother Titus there. So I said good-bye to

6-11 The incestuous man had been excommunicated (not for his sin, but for his arrogant refusal to repent of it, I Cor. 5:2). Now, at length, he had repented. Paul insists that he must be readmitted to the fellowship, granted forgiveness formally, and that the congregation must reaffirm love toward him. Just as there was formal excommunication, so too there must be formal restoration. (Pastors should enter a note into the elders' minutes to the effect that he has done all possible to satisfy God and man and that the matter is closed.) Anyone who continues to raise the issue is thereby subject to discipline himself (cf. Mark 1:44).

11 Cf. 4:4; 11:3; 12:7.

them and went ahead to Macedonia.

14 But let me thank God, Who by Christ always leads us in His triumphal procession, and through us diffuses the scent of His knowledge everywhere.

15 To God we are the fragrance of Christ among those who are being saved and among those who are perishing.

16 To the one we are the deadly scent of death; to the other we are the life-giving scent of life.

But who is sufficient for these things?

17 We aren't like so many who are peddlers of God's Word; but we speak like sincere persons do, like persons who in Christ have come from God and are in His presence.

Chapter 3

1 Are we beginning to commend ourselves again? Or, like some others, do we need letters of recommendation from you or to you?

2 You yourselves are our letter, written on our hearts, known and read by everyone.

HEART

3 And it is clear that you are Christ's letter, delivered by us, written not with ink but by the Spirit of the living God, not on slabs of stone but on the slabs of human hearts.

4 Such is the confidence that we have through Christ toward God;

SUFFICIENCY

5 not because we are self-sufficient, thinking that we could accomplish anything by ourselves, but rather because our sufficiency is from God.

6 He has made us sufficient servants of a new covenant, not of the letter but of the Spirit. The letter kills, but the Spirit gives life.

7 Now if the service of death, written in letters on stone, came in glory, so that the sons of Israel

weren't able to look for any length of time at Moses' face because of its glory, even though it faded away,
8 won't the service of the Spirit be even more glorious?
9 And if there was a glory to the ministry that resulted in condemnation, the ministry that results in righteousness is infinitely more glorious.
10 As a matter of fact, what once was glorious, in this case, hasn't any glory when compared with the glory that so far surpasses it.
11 If what faded away came with glory, how much greater in glory is that which remains.
12 Therefore, having such a hope we can be very bold,
13 like Moses, who covered his face with a veil so that the sons of Israel couldn't continue to look until the final fading of the glory.
MIND 14 But their minds were hardened; to this very day, when the old covenant is read, the same veil remains unlifted, because it is by Christ that it is taken away.
15 Indeed, until today, whenever Moses is being
HEART read a veil lies over their hearts.
16 But whenever someone turns to the Lord the veil is removed.
17 Now the Lord is the Spirit, and where the Spirit of the Lord is there is freedom.
18 And all of us, with unveiled faces, seeing the glory of the Lord as if it were reflected in a mirror, are being transformed into His likeness from glory to glory, as from the Lord the Spirit.

CHAPTER 4

1 Therefore, since we have this service to perform as the result of mercy, we don't give up.

2 Instead, we have renounced shameful, hidden activities, refusing to walk in craftiness or to adulterate God's Word. But by making the truth apparent we commend ourselves to every person's conscience in God's sight.

CONSCIENCE

3 So if our good news is indeed veiled, it is veiled to those who are perishing,

4 to unbelievers, whose minds the god of this age has blinded to keep the illumination of the good news about the glory of Christ (Who is God's Image) from shining upon them.

MIND BLINDNESS

5 We don't preach ourselves, but Christ Jesus as Lord and ourselves your slaves for Jesus' sake.

PREACHING

6 Because the God Who said, "Light shall shine out of the darkness," is the One Who made it shine in our hearts to bring to light the understanding of God's glory in Christ's face.

HEART

7 But we have this treasure in clay pots so that the surpassing greatness of its power may be God's and not ours.

8 We are afflicted in all sorts of ways, but not crushed; perplexed, but not given to despair;

DESPAIR

9 persecuted, but not deserted; struck down, but not destroyed;

10 always carrying around the dying of Jesus in our bodies so that the life of Jesus might appear in our bodies.

BODY

11 We who live are constantly being handed over to death for Jesus' sake, so that the life of Jesus might appear in our mortal flesh.

12 So then, death is at work in us, but life in you.

13 Since we have the same spirit of faith as

8, 9 Every Christian gets down, but does not need to despair. Depression (failure to function) need not occur. Paul was down, but not out. Paul's circumstances were very difficult (gospel rejected, vss. 4f.; afflictions, vss. 8-16, etc.), but stress could not cause depression (vss. 1^b, 8, 16^a). He believed the Scriptures and obeyed in spite of his feelings (vss. 1, 16). He didn't give up on his responsibilities because he didn't give in to his feelings.

the one who wrote, "I believed; therefore I spoke," we too believe, and therefore we speak,
14 knowing that He Who raised the Lord Jesus will raise us also with Jesus and will present us with you.
15 Now all of this is for your sake so that as grace spreads to more and more people, it may result in an overflowing of thanksgiving to God's glory.

16 As a result, we don't give up, even though our outer person is decaying, because our inner person is being renewed daily.

RENEWAL

SUFFERING

17 This temporary light affliction is producing for us an eternal weight of glory that is beyond all comparison,
18 since we aren't looking for the things that are seen, but rather for the things that are unseen. The things that are seen are temporary, but the things that are unseen are eternal.

Seen/Unseen

CHAPTER 5

1 Now we know that if the tent that is our earthly house is destroyed, we have a building from God, an eternal house in the heavens that hasn't been made by hands.

DEATH

RESURRECTION

2 So, indeed, we are groaning in this one, longing to put on our house from heaven,
3 so that by being clothed with it we won't be found naked.
4 Yes, we groan under the oppression of it while we are in the tent—not that we want to put it off, but rather that we may be clothed in such a way that what is mortal may be swallowed up by life.

SPIRIT

5 For this event God, Who gave us the Spirit

16 Cf. Rom. 12:2; Eph. 4:23; Col. 3:10; Titus 3:5.

as a down payment, has prepared us.
6 So then we are always confident, knowing that while we are at home in the body, we are away from the Lord;
7 we walk by faith, not by sight. **WALK**
8 We are confident, then, and would prefer to leave the body and go home to be with the Lord.
9 So then, whether at home or away from home, we make it our ambition to please Him. **AMBITION**
10 All of us must appear before Christ's judgment seat, so that each may receive what is coming to him for the practices in which he was engaged while he was in the body, whether they were good or worthless. **JUDGMENT**
11 Therefore, knowing about the fear of the Lord, we persuade people; and what we are is apparent to God, and I hope is apparent to your consciences also. **FEAR** **CONSCIENCE**
12 We aren't commending ourselves to you again, but are providing you an occasion to boast about us, so that you will have an answer for those who boast about the outward appearance and not about the heart. **HEART**
13 If we have taken leave of our senses, it is for God; if we are in full possession of our senses, it is for you.
14 The love of Christ is our motivation, since we judge as follows: One died for all; therefore all have died. **MOTIVATION** **LOVE**
15 And He died for all so that those who live might live no longer for themselves, but rather for the One Who died and rose for them. **Self/Christ**
16 So then, from now on, we don't evaluate anybody according to the flesh; although we did evaluate Christ according to the flesh at one time. But now, we don't evaluate Him this way any longer.

NEW BIRTH

17 Accordingly, if anybody is in Christ he is a brand new creation; everything old has passed away; see, brand new things have come into being.

RECONCILIATION

18 And all these things are from God, Who reconciled us to Himself by Christ and appointed us to a service of proclaiming reconciliation—
19 that God by Christ was reconciling the world to Himself, not counting people's trespasses against them, and committing to us the message of reconciliation.
20 So then, we are ambassadors for Christ. As though God Himself were appealing to you through us, we urge you for Christ's sake, be reconciled to God.
21 For our sake He made Him Who didn't know sin to be sin, so that we might become God's righteousness by Him.

CHAPTER 6

1 We also urge you as God's co-workers not to receive God's grace in vain.
2 He says, "I have heard you at an acceptable time, and in a day of salvation I helped you." Don't miss this—it is an acceptable time right now; or this—it is a day of salvation right now!

STUMBLING BLOCK CRITICISM Offense/ Service

3 We don't put stumbling blocks in anybody's way so that we may keep our service from being criticized;
4 but as God's servants, we commend ourselves in all sorts of ways—by enduring much, in suffering afflictions, through hardships, under various pressures,
5 by being lashed, by being locked up, by going through riots, by laborious efforts, by sleepless nights, by going without food,
6 by purity, by knowledge, by patience, by kind-

ness, by a holy spirit, by genuine love,
7 by a true message and by God's power; with the weapons of righteousness in the right hand and in the left;
8 through glory and dishonor, through slander and commendation, as deceivers and truthful persons,
9 as unknown and well known, as dying and yet —here we are—still living, as punished but yet not killed,
10 as deeply pained but always rejoicing, as poor but making many rich, as having nothing but possessing everything.
11 We have freely spoken to you, Corinthians; we have had wide open hearts.
12 You aren't being restrained by us; you are being restrained by your own emotions.
13 In response (I am speaking to you like children), open wide your hearts too.
14 Don't become unequally yoked with unbelievers; what do righteousness and lawlessness share in common? Or what fellowship is there between light and darkness?
15 What agreement does Christ have with Belial? Or what place does a believer have together with an unbeliever?
16 And in what way can God's temple and idols reach common consent? Now we are the temple of the living God. As God said,

"I shall dwell with them and walk among them,
and I shall be their God
and they shall be My people.

17 So then, come out from their midst and be separate,
says the Lord,
and don't touch unclean things.

WARFARE

HEART

ASSOCIATION

INCONSISTENCY

SEPARATION

18 **Then I shall welcome you**
and I shall be a Father to you,
and you will be My sons and daughters,
says the Lord Almighty."

CHAPTER 7

CONSISTENCY SANCTIFICATION

1 Since we have these promises, dear friends, **we must cleanse ourselves from every pollution of flesh and spirit, completing our holiness out of fear for God.**

2 Make room for us; we didn't wrong anybody, we didn't corrupt anybody, we didn't take advantage of anybody.

3 I don't say this to condemn you, since (as I told you before) you are in our hearts to die together and to live together.

4 I have a lot of confidence in you; I have a lot of pride in you. I am full of encouragement; in spite of all of our afflictions, I am thoroughly delighted.

FEAR

5 When we came into Macedonia, our fleshly bodies had no rest, but we were afflicted in all sorts of ways: fightings without, fears within;

COMFORT ENCOURAGEMENT

6 but **God, Who encourages the discouraged, encouraged us by the coming of Titus.**

7 And it wasn't only his coming that encouraged us, but also the encouragement that he had received over you, telling us about your deep concern, about your mourning and your zeal for me, so that I was all the more delighted.

ZEAL

8 Even if I caused you pain by my letter, I am not sorry for it (though indeed I was sorry). I see that you were caused pain by that letter for a short time,

REPENTANCE

9 but I am now delighted—not that you were pained, but that your **pain led to repentance.** You

were caused pain by God that you might in no way suffer loss by us.
10 Pain that comes from God produces a repentance leading to salvation that no one needs to be sorry about. But pain that comes from the world produces death.
11 Now, just look at the earnestness that this pain from God has produced in you; what a desire to defend yourselves, what indignation, what fear, what longing, what enthusiasm, what concern for justice! In every way you have proved yourselves to be innocent in the issue.
12 So, though I wrote you it wasn't because of the one who had done wrong, and it wasn't because of the one who had been wronged, but it was in order that your eagerness for us in God's sight might appear to you.
13 As a result, we have been encouraged.

Added to our own encouragement, we were all the more delighted over the happiness of Titus, because you all set his mind at rest.
14 Since I have boasted about you to him a fair amount, I was happy not to be put to shame, but just as everything that we said to you was true, so too our boasting to Titus proved true.
15 And his emotions become all the warmer when he recalls the obedience that you all showed as you received him with fear and trembling. **OBEDIENCE**
16 I am delighted that in every way I can put my confidence in you!

Chapter 8

1 We want you to know, brothers, about the help that God gave to the Macedonian churches; **GIVING**
2 how in much testing by affliction, their abundant **TRIAL**

joy and their abject poverty overflowed in a wealth of liberality on their part.
3 I testify that they gave voluntarily according to their means, and beyond their means,
4 earnestly begging us for the privilege of taking part in this service to the saints.
SELF 5 And they did this, not simply as we had expected, but first gave themselves to the Lord and to us by God's will.
6 So we urged Titus to complete the collection of this charitable contribution among you, because he was the one who previously began it.
7 But, since you abound in everything, in faith and in speech and in knowledge and in complete eagerness and in your love for us, see to it that you abound in gracious giving as well.
8 I don't say this as a command, but I am testing the reality of your love by comparing it with the eagerness of others.
9 You know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake He became poor, so that by His poverty you might become rich.
10 So I will give you my opinion about this matter; it is to your advantage because you were the first not only to do something but to want to do so a year ago.
11 Now, then, also complete what you must do, so that the eagerness of your desire may be paralleled by the completion of the task out of what you have.
12 Now if the eagerness is already there, it is acceptable for one to give according to whatever he has, not according to what he doesn't have.
13 I don't want to relieve others by afflicting you; rather, it is equality that I seek.
14 Your present abundance must be used to help

those who lack in order that their abundance may supply your future lack, so that there may be an equality in sharing.
15 As it is written: "He who gathered much did not have a surplus, and he who gathered little did not have a lack."

16 But thanks be to God for putting the same earnest concern for you in Titus' heart,
17 because he welcomed our appeal and has such earnest concern for you that he is coming to you on his own accord.
18 And together with him we are sending the brother who is well thought of throughout all the churches for his part in the furthering of the good news.
19 And not only that, but he also has been selected by the churches to accompany us in the gathering of this charitable collection in which we are serving as administrators for the Lord's own glory and to show our eagerness.
20 What we want to avoid is for anyone to be able to criticize the service that we are rendering in collecting this abundant gift,

CRITICISM

21 so we plan ahead to do good not only in the Lord's sight, but also in the sight of people.

WITNESS PLANNING

22 And with them we are sending our brother whose earnest concern we have tested many times in many ways, and who now is all the more earnest because he has such great confidence in you.
23 As for Titus, he is my partner and co-worker in serving you; as for our brothers, they are delegates from the churches, appointed to see that Christ is glorified.
24 So then, demonstrate to the churches your

21 Care must be taken that no bad witness is given in the manner in which good things are done. God's Word, not man's, is the standard, but we must be concerned about our actions before men.

love and the truth of our boasting about you to these men.

CHAPTER 9

GIVING

ENTHUSIASM

1 It is really superfluous for me to write to you about the service of the saints
2 because I know your eagerness. And since I told the Macedonians about you, saying that Achaia has been ready since last year, your enthusiasm has stirred up most of them.
3 Yet I am sending the brothers so that our boasting about you in this matter won't be in vain, but you will be ready just as I said you were.
4 Otherwise, if some Macedonians come with me and find that you aren't ready, we (not to speak of you) would be humiliated by our confidence.
5 So I thought it was necessary to urge the brothers to visit you beforehand and arrange in advance the bountiful blessing that you have already promised, so that truly it will be prepared as a bountiful blessing and not as something exacted under pressure.
6 Now let me say this: **"He who sows sparingly also will reap sparingly; he who sows bountifully also will reap bountifully."**
7 **Each one must do what he has intended in his heart, not grudgingly or under compulsion, since God loves a cheerful giver.**
8 And God is able to give you more than enough of every sort of gift that you may always have enough of everything to abound in every good deed.
9 As it is written: "He scattered, he gave to the poor; his righteousness continues forever."
10 The One Who provides seed for the sower and bread for food also will increase your seed and will enlarge the harvest of your righteousness.

11 You will be enriched in every way so that you can engage in all sorts of liberality that through us will result in thanksgiving to God.

THANKS

12 The service that you perform by this religious function not only meets the needs of the saints, but it also results in many thanksgivings offered to God.

13 By passing the test that this service provides you, they will glorify God for your obedience to your confession of the good news about Christ, and for the liberality of what you have shared with them and with everyone.

14 And they will pray for you with warm affection because of the surpassing amount of grace that God has poured out on you.

15 Thank God for His inexpressible gift!

Chapter 10

1 I Paul urge you by the meekness and gentleness of Christ, I who myself am "humble" when I must face you but "bold" when I am away from you;

BOLDNESS

2 I ask you not to make it necessary for me to be bold when I am with you, as I surely count on being daring toward some who think we are walking according to the flesh.

WALK

3 Of course we do walk in the flesh, but we certainly don't fight according to the flesh.

WARFARE

4 The weapons that we use to fight aren't fleshly; rather, they are divinely powerful to tear down strongholds.

5 By them we tear down arguments and every high barrier that is raised against the knowledge of God, and take every thought captive and bring it into obedience to Christ,

THOUGHTS

6 being prepared also to deal justly with every act of disobedience, after your submission is complete.

PUNISHMENT

7 You are looking at the outward appearance of things. If someone is confident that he is Christ's let him think again about himself, that just as he is Christ's so also are we.

AUTHORITY

8 Even if I should boast too much about **the authority that the Lord gave us for building you up and not for tearing you down,** I am not going to be ashamed of it.

9 I don't want to seem to be frightening you with letters.

10 "His letters," somebody says, "are weighty and strong, but his bodily presence is weak and his speech is contemptible."

11 Let such a person consider that whatever we say when absent, we shall in fact do when present.

12 Of course we wouldn't dare to class or compare ourselves with some of those who commend themselves. But they aren't wise to measure themselves by each other and compare themselves with each other.

13 We won't boast beyond measure, but according to the measure that is determined by the sphere of activity that God has assigned to us, a measure that reaches far enough to include you.

14 We aren't overextending ourselves, as would be the case if we hadn't reached you; indeed, we were the first to reach you with the good news about Christ.

15 We don't boast beyond measure, about what is really the labors of others, but hope that, as your faith grows, our sphere of activity among you will be greatly enlarged

16 so that we may announce the good news in the regions beyond you rather than boast about what has already been achieved in another's sphere of activity.

8 Here Paul clearly shows the purpose of authority in the church.

17 "Let him who boasts, boast in the Lord." **PRIDE**
18 It isn't the one who commends himself who is approved, but the one whom the Lord commends.

Chapter 11

1 I want you to put up with me while I indulge in a bit of foolishness; but, of course, you are putting up with me.
2 I am jealous over you with a jealousy that comes from God, since I was the one who brought about your engagement to one man, that I might present you to Christ as a pure virgin. **JEALOUSY**
3 But I am afraid that as the snake deceived Eve by his cleverness, your thoughts might be seduced away from simple and pure devotion to Christ. **SIN** **DECEPTION**
4 If somebody comes and preaches another Jesus whom we didn't preach, or if you receive a spirit who is different from the One Whom you received, or a good news that is different from the one that you accepted, you put up with it well enough. **FALSE TEACHERS**
5 Indeed, I don't think that I am in any way inferior to these eminent apostles!
6 But even if I am unskilled in speech, yet I am not in knowledge; but we have made this clear to you in every way.
7 Now, did I commit a sin by humbling myself in order to exalt you when I announced the good news to you without charge? **PAY**
8 I robbed other churches by receiving a salary from them so that I could serve you.
9 And when I was present with you and had needs, I didn't burden anyone; my needs were met by

2 Jealousy is not bad *per se* any more than any emotion that God gave us. But all may be perverted. There is a proper way for a husband to be jealous about his wife.
3 Sin is deceptive.
7, 8 Without charge but not without salary (vss. 8, 9).

the brothers who came from Macedonia. So in every way I kept myself from becoming a burden to you, and I shall continue to do so.

10 As Christ's truth is in me, this boasting of mine shall not be stopped in the regions of Achaia.

11 Why? Because I don't love you? God knows that I do!

12 But what I do, I shall continue to do, so that I may take away any pretext for their boasting that they are doing what we are.

DECEPTION

13 **Such men are false apostles, deceitful workers who transform themselves to look like apostles of Christ.**

SATAN

14 **And no wonder, since Satan himself transforms himself to look like an angel of light.**

15 **So it isn't all that strange, then, if his servants transform themselves to look like ministers of righteousness. Their end will be in keeping with their deeds.**

16 I'll say it again: don't any of you think I am foolish; but even if you do, then receive me even as you would a foolish person, so that I too may do a bit of boasting.

17 What I say, I will not say the way the Lord would, but in a foolish way, in confident boasting.

18 Since many boast according to the flesh, I too shall boast.

19 Since you are wise, you gladly put up with fools!

20 You put up with it if somebody enslaves you, or devours you or takes advantage of you, or snubs you or slaps you in the face!

21 To my shame I admit that we were too weak to do that!

But whatever anybody else dares to boast about—I am speaking in a foolish way, remember—I also dare to boast about.

22 Are they Hebrews? So am I. Are they Israelites? So am I. Are they descendants of Abraham? So am I.
23 Are they Christ's servants? (I am speaking as if I were out of my mind) I am a better one. I have labored harder, been in prisons more often, suffered innumerable lashings, and have been in the jaws of death frequently.
24 Five times I received 39 stripes from the Jews,
25 three times I was beaten with rods, once I was stoned; three times I have been shipwrecked, a night and a day I have drifted at sea.
26 I have taken a great number of journeys, in which I was exposed to danger from rivers, danger from robbers, danger from my own countrymen, danger from Gentiles, danger in the city, danger in the wilderness, danger at sea, danger from false brothers.
27 I have been involved in labor and hardship, many sleepless nights, hunger and thirst, many occasions when there was no food, cold and nakedness.
28 And besides these outward trials, there is the daily burden of oversight that grows out of my concern for all of the churches.
29 Who is weak, and I am not weak? Who stumbles, and I am not upset?
30 If I have to boast, I shall boast about the things that show my weakness.
31 The God and Father of the Lord Jesus, Who is blessed forever, knows that I am not lying.
32 In Damascus the ethnarch of King Aretas guarded the city of Damascus in order to seize me,
33 but I was lowered through an opening in the wall in a rope basket and escaped out of his hands.

TRIALS
CONCERN
WEAKNESS
SIN
BOASTING

CHAPTER 12

1 I have to boast, although there is no advantage in doing so; I shall come next to visions and revelations from the Lord.
2 I know a person in Christ, who fourteen years ago was snatched away to the third heaven (whether in his body or outside of his body I don't know, but God does).
3 And I know this person—whether in his body or outside of his body I don't know (God knows)—
4 was snatched away to Paradise and heard ineffable words that it is not permissible for a human to speak.
5 I shall boast about a person like that, but I won't boast about myself, except about my weaknesses.
6 If I did want to boast, however, I wouldn't be a fool, since I would be speaking the truth. But I will stop with this so that nobody will gain a higher opinion of me than what he sees me do or hears about me.

SICKNESS

7 And so that I wouldn't become conceited about these tremendous revelations, I was given a thorn in the flesh, a messenger of Satan to slap me around, so that I wouldn't become conceited.
8 Three times I pleaded with the Lord about this problem, that He would take it away from me;

SUFFICIENCY

9 but He said to me: "My help is sufficient for you; My power is fully evident in weakness." So then, I am all the more happy to boast about my weaknesses, that Christ's power might overshadow me.
10 That is why I am content with weaknesses, with insults, with needs, with persecutions and difficulties for Christ's sake; whenever I am weak, then I am powerful!

7-9 Not all sickness will be removed in answer to prayer. Sickness may have a beneficent purpose, as here shown.

11 I have become a fool, but you made me do it, since I should have been commended by you. I am in no way inferior to these super-apostles, even though I am nothing.
12 The signs of the true apostles were performed among you with great patience, by signs and by wonders and by supernatural works.
13 How were you inferior to the rest of the churches, except that I didn't make myself a burden to you? Forgive me for this wrong!
14 Here I am ready to come to you for the third time, and I won't burden you now, because I'm not after what you have; I want you. Children ought not to lay up funds for their parents, but parents for their children. **FAMILY**
15 So I most gladly will spend and be spent for the sake of your souls. Am I loved all the less because I love you all the more?
16 Let that be—I didn't burden you; but being crafty did I catch you by tricks?
17 I took advantage of you through somebody I sent you, didn't I?
18 I pleaded with Titus to go and sent the brother along with him; it was Titus who took advantage of you, wasn't it? Didn't we walk by the same Spirit? Didn't we take the same steps?
19 Have you been thinking all along that we were defending ourselves to you? You're wrong. It is before God that we have been speaking for Christ; and everything has been done to build you up.
20 I'm afraid that when I come I may not find you as I want to find you, and that you may find me to be what you don't want to find; that there may be strife, jealousy, anger, selfishness, slander, gossip, conceit, disturbances. **SIN**

12 Miracles are the signs of an apostle; if performed by all Christians, they would lose this sign value (cf. Heb. 2:3, 4; Acts 14:3).

REPENTANCE

21 I'm afraid that when I come again my God may humble me before you, and I shall mourn over many of those who have sinned before and haven't repented of the uncleanness and sexual sin and sensualness that they have practiced.

CHAPTER 13

DISCIPLINE WITNESSES

1 This is the third time that I am coming to you. Every charge must be substantiated by the mouth of two or three witnesses.

2 I said it before to those who sinned before while I was present with you the second time, and now I say it in advance, while I am absent, to the rest of you, that when I come to you again I won't spare them,

3 since you are seeking a proof that Christ is speaking in me. He is not weak toward you, but is powerful among you.

4 It is true that He was crucified in weakness, but He lives by God's power. And it is true that we are weak in Him, but we shall live with Him by God's power for you.

SELF-EVALUATION

5 Test yourselves to see whether you are in the faith; approve yourselves. Don't you realize that Jesus Christ is in you, unless, of course, you turn out to be counterfeits?

6 I hope that you will know that we aren't counterfeits.

APPROVAL

7 Now we pray to God that you won't do wrong, not that we may appear approved, but that you may do good, even if we may seem to be counterfeits.

8 We can't do anything against the truth, but only for the truth.

21 Christians must be called to repentance for *past* sins also, not merely for present ones.

1 Church discipline must be exercised cautiously; accusations must be

9 And we are glad when we are weak and you are strong; and what we pray for is that you may be fully restored.

10 It is for this reason that I'm writing these things while I'm absent, so that when I'm present I won't have to deal sharply with you by the authority that the Lord gave me for building up and not for tearing down.

AUTHORITY

11 Finally, brothers, good-bye. Mend your ways, pay attention to my appeal, agree with one another, be at peace, and the God of love and peace will be with you.

CHANGE
AGREEMENT
PEACE
LOVE

12 Greet one another with a holy kiss.

13 All the saints greet you.

14 May help from the Lord Jesus Christ, and love from God and fellowship from the Holy Spirit be with all of you.

The Epistle of Paul to the GALATIANS

CHAPTER 1

1 Paul, an apostle, not sent from men nor by men, but by Jesus Christ and God the Father Who raised Him from the dead,

2 and all the brothers who are with me,
to the churches of Galatia:

3 May help and peace be yours from God our Father and from the Lord Jesus Christ,

4 Who, in agreement with the will of our God and Father, gave Himself for our sins to set us free from the present evil age,

confirmed by adequate testimony, or not made (cf. also I Tim. 5:19).

10 The basic purpose of church authority is building up.

5 to Whom be glory forever and ever. Amen.

GOSPEL

6 I'm astounded that you are so quickly deserting the One Who called you by Christ's grace for a different "good news,"
7 which isn't really another; but there are some who are troubling you and want to change the good news of Christ.
8 But even if we, or an angel from heaven, should announce "good news" to you that differs from the good news that we did announce, let him be cursed!
9 What we said before let me say again—if anyone announces to you a "good news" that differs from what you received, let him be cursed!

10 Am I now trying to win man's approval or God's? Or am I seeking to please people? If I were still pleasing people I wouldn't be Christ's slave.

11 I want you to know, brothers, that the good news that was announced by me isn't according to human ideas,
12 because I didn't receive it from a human being, nor was I taught it, but I received it as a revelation from Jesus Christ.

LIFE PATTERN

13 Now you have heard about my former pattern of life in Judaism, how I viciously persecuted God's church and tried to demolish it;
14 and how I advanced in Judaism beyond many of my contemporaries of my race, being an extreme fanatic for my ancestral traditions.
15 But when He Who set me apart from before birth and called me through His grace was pleased
16 to reveal His Son to me so that I might announce the good news about Him to the Gentiles, my immediate response was not to confer with flesh and blood,
17 nor to go up to Jerusalem to those who were apostles before me; rather, I went away to Arabia and then returned again to Damascus.

18 Then, after three years, I did go up to Jerusalem to get acquainted with Cephas and stayed with him for fifteen days,
19 but I didn't see any of the other apostles except James, the Lord's brother.
20 (Now believe me, I tell you before God that what I write to you is no lie.)
21 Then I went into the regions of Syria and Cilicia.
22 But I wasn't known by sight to the churches of Judea that are in Christ;
23 all that they had heard was that "the one who used to persecute us is now announcing the good news of the faith that he once tried to demolish";
24 and they glorified God because of me.

Chapter 2

1 Then, fourteen years later, I went up to Jerusalem with Barnabas, taking Titus along too.
2 And I went up in response to a revelation; and privately, before those who seemed to be the leaders, I openly explained the good news that I proclaim among the Gentiles, lest I run (or had run) the race for nothing.
3 But even Titus, a Greek, who was with me, wasn't compelled to be circumcised;
4 not even on account of false brothers who had come in surreptitiously, who slipped in to spy on the freedom we have in Christ Jesus with the intention of enslaving us.
5 We didn't give in to them for a second to make sure that the truth of the good news might continue with you.
6 Now from those who seemed to be something (what they were really doesn't matter to me; God doesn't show partiality), nothing was added. **PARTIALITY**

7 Indeed, on the contrary, when they saw that I had been entrusted with the good news for the uncircumcised, just as Peter had been for the circumcised
8 (He Who had worked in Peter to make him an apostle to the circumcised had worked in me also to make me an apostle to the Gentiles),
9 and when they understood that grace had been given to me, James and Cephas and John, who seemed to be pillars, gave to me and Barnabas the right hand of fellowship, agreeing that we should go to the Gentiles and they to the circumcised.
10 There was only one thing that they urged—that we should remember the poor; and that is something that I have worked hard to do.

CONFRONTATION

11 But when Cephas came to Antioch I opposed him to his face because he was obviously wrong.
12 Before certain persons came from James he ate with the Gentiles, but when they came, he withdrew and separated himself, fearing the circumcision party;

HYPOCRISY

13 and the rest of the Jews acted hypocritically with him, so that as a result of their hypocrisy even Barnabas was led astray by them.

CONFRONTATION INCONSISTENCY

14 But when I saw that they weren't walking in line with the truth of the good news, I said to Cephas in front of everybody, "If you, who are a Jew, live like a Gentile and don't live like a Jew, how can you compel Gentiles to live like Jews?"
15 We, who by nature are Jews and not Gentile sinners,
16 know that a person isn't justified from works of the law but by faith in Christ Jesus. Even we believed in Christ Jesus in order to be justified from faith in Christ and not from works of the law; because nobody will be justified from works of law.

17 But if while seeking to be justified in Christ
we ourselves also were found to be sinners, is Christ
then a servant of sin? Of course not!
18 After all, if I build again the same things that
I have torn down, then I demonstrate that I myself
am a transgressor.
19 I through law died to law so that I might live
to God.
20 I have been crucified with Christ, and I no **NEW BIRTH**
longer live but Christ lives in me. And the life I
now live in the flesh I live by faith from God's Son
Who loved me and gave Himself up for me.
21 I will not set aside God's grace; if justification
comes by law, then Christ died for nothing.

CHAPTER 3

1 Galatians, you are stupid! Who has put a
spell on you, you before whose eyes Jesus Christ was
placarded as the crucified One?
2 Tell me this one thing: did you receive the
Spirit from works of law or from hearing with faith?
3 Are you really so stupid? Having begun by the **Spirit/Flesh**
Spirit are you now going to be completed by the **SANCTIFICATION**
flesh?
4 Did you suffer so much in vain **INCONSISTENCY**
5 (if indeed in vain)? Does, then, the One Who
gives you the Spirit for support and Who works mir-
acles among you do it from works of law or from
hearing with faith?
6 It is just as it was for Abraham, who "be-
lieved God and it was reckoned to him for righteous-
ness."
7 You must understand, then, that it is people

3 Sanctification, like regeneration, is the work of the Spirit. Counselors continually must advise counselees to depend not upon human effort, but upon the Holy Spirit for change. This dependence, rather than stultifying obedient action, ought to encourage it.

with faith who are the sons of Abraham.
8 And the Scripture, foreseeing that God would justify the Gentiles by faith, announced the good news beforehand to Abraham: "In you all the Gentiles will be blessed."
9 So then, people with faith are blessed with Abraham who had faith.

10 Now, all who depend on works of law are under a curse; indeed, it is written, "Cursed be everyone who does not continue to do all those things that are written in the Book of the Law."
11 And that nobody is justified before God by law is clear because "the just person lives because of faith."
12 The law does not require faith, but rather: "Whoever does these things shall live by them."
13 Christ redeemed us from the curse of the law, by becoming a curse for us (it is written, "Cursed is everyone who hangs on a tree"),
14 so that by Christ Jesus Abraham's blessing might be realized by the Gentiles, and that through faith we might receive the promised Spirit.

15 Brothers, let me illustrate this by an example from human relationships; nobody sets aside or adds to a human covenant once it has been ratified.
16 Now, the promises were said to pertain to Abraham and to his Seed. It doesn't say, "and to his seeds," as though it were speaking of many, but says rather, speaking about One, "and to your Seed," Who is Christ.
17 Now this is what I am trying to say: the law, that came 430 years afterward, doesn't annul a covenant that was previously ratified by God, so as to invalidate the promise.
18 If the inheritance is from law, it is no longer from promise; but God gave it to Abraham by promise.

19 Why give the law then? It was added because of transgressions until the Seed to Whom the promise had been made would come; and it was enacted through angels by the hand of a mediator.
20 Now a mediator isn't needed when there is only one party; but God is one.

21 So then, is the law contrary to God's promises? Of course not! The fact is that if a law had been given that could give life, then surely justification would have been by law.

SIN

22 But the Scripture locks up everybody under sin so that the promise that is realized by faith in Jesus Christ might be given to those who believe.

23 Now before the faith came, we were guarded under law, being locked up for the faith that was going to be revealed.
24 So the law became our guardian until Christ came, that we might be justified by faith.
25 But now that the faith has come we are no longer under a guardian.

FAITH

26 You are all God's sons through faith in Christ Jesus,

PUT ON

27 since as many of you as were baptized into Christ have put on Christ.
28 There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; you are all one in Christ Jesus.
29 And if you are of Christ, then you are Abraham's seed, heirs in keeping with the promise.

Chapter 4

1 What I am trying to say is that as long as the heir is a minor he is no different from a slave even though he is the owner of everything.
2 But he is under guardians and stewards until the time that was set beforehand by his father.

3 So too we, when we were minors, were enslaved
PRESUPPOSITIONS by the world's presuppositions.
4 But when the time had fully come, God sent forth His Son, born of a woman, born under law,
ADOPTION 5 to redeem those who were under law so that we might receive adoption as sons.
HOLY SPIRIT 6 And because you are sons, God sent forth the Spirit of His Son into your hearts, Who calls out, "Abba" (that is, "Father").
7 So through God you no longer are a slave, but a son; and if a son, an heir as well.
8 Once, however, you served as slaves of those who by nature are not gods.
9 But now that you know God (or rather, that you are known by God), how can you turn back to those
PRESUPPOSITIONS weak and pitiful presuppositions? Do you want to become enslaved by them once again?
10 You are keeping days and months and seasons and years—
11 I am afraid that I have labored among you in vain!
ADAPTATION 12 I beg you brothers, become what I am; after all I became like you. You didn't wrong me in any way.
SICKNESS 13 And you know that it was because of physical sickness that I announced the good news to you in the first place.
14 And even though my physical condition was a trial to you, you neither despised nor disdained me, but rather received me as an angel from God, as Christ Jesus Himself!
15 What happened, then, to your gladness? I testify that, if it had been possible, you would have gouged out your eyes and given them to me.
TRUTH 16 So now, have I become your enemy by being truthful with you?
ZEAL 17 The zeal that they show toward you isn't

good; instead they want to alienate you so that you will become zealous for them.
18 It is always a fine thing to be zealous for a good reason, and not only when I am present with you.
19 My children, over whom I travail again until Christ is formed in you,
20 I wish I could be present with you right now, to change my tone, because I am perplexed about you!
21 Tell me, you who want to be under the law, don't you listen to the law?
22 It is written that Abraham had two sons, one by the slave and the other by the free woman.
23 But the son of the slave was born according to the flesh, and the son born of the free woman through the promise.
24 Now these things may be allegorized: these are two covenants, one indeed coming from Mount Sinai (which is Hagar) bearing children who will be slaves.
25 Now Hagar is Mount Sinai which is in Arabia; she corresponds to the present Jerusalem; she is in slavery with her children.
26 But the Jerusalem above is free, who is our mother.
27 It is written:

"Be glad, barren woman who does not give birth,
Break out and shout, you who are not in labor;
The desolate woman has more children
Than the woman who has a husband!"

28 Now you, brothers, like Isaac, are children of promise.
29 But just as then the one born according to the flesh persecuted the one who was born according to the Spirit, so too it is now.

30 But what does the Scripture say? "Throw out
the slave and her son; by no means shall the son
of the slave share the inheritance of the son of the
free woman."
31 So, brothers, we aren't children of the slave
but of the free woman.

Chapter 5

FREEDOM

1 It was for freedom that Christ freed us; stand
firm therefore, and don't subject yourselves again to
a yoke of slavery.
2 Mark these words: I, Paul, tell you that if you
are circumcised Christ will be of no profit to you.
3 And I testify again to every person who is cir-
cumcised that he is obligated to keep the entire law.
4 You who want to be justified by law have broken
your relationship with Christ; you have fallen away
from grace.
5 Yet we, in the Spirit by faith, eagerly await the
righteousness for which we hope.
6 In Christ Jesus neither circumcision nor un-
circumcision is of any account, but only faith work-
ing through love.
7 You were running well; who cut in on you
so that you no longer obey the truth?
8 This persuasion didn't come from the One Who
called you.
9 **A little leaven leavens the whole lump.**
10 I am confident about you in the Lord that you
won't think differently; but rather that the one who
is troubling you will bear his judgment, whoever he
may be.
11 But if I, brothers, still preach circumcision,
then why am I still being persecuted? If that were
the case then the stumbling block of the cross would
be removed.

12 I wish that those who are unsettling you would castrate themselves!

FLESH
LOVE

13 You were called to freedom, brothers; only don't allow the flesh to take advantage of this freedom. Instead, through love serve one another like slaves.
14 The entire law is summed up in this one statement: "Love your neighbor as yourself."
15 But if you bite and devour one another, look out or you will be consumed by one another.

Spirit/Flesh

16 Now I tell you, walk by the Spirit and it is certain that you won't accomplish the desires of the flesh.

DESIRE

17 The flesh's desires are contrary to those of the Spirit, and the Spirit's are contrary to those of the flesh. They are in opposition to one another so that you don't do what you want to do.
18 But if you are led by the Spirit, you aren't under law.

FLESH
SIN

19 Now it is apparent that the works of the flesh are sexual immorality, uncleanness, sensuality,
20 idolatry, sorcery, enmities, strife, jealousy, rages, selfishness, rivalries, divisions, sectarianism,
21 envy, drunkenness, carousing and things like these; I warn you (just as I previously did) that those who practice such things will not inherit God's empire.

HOLY SPIRIT

22 But the Spirit's fruit is love, joy, peace,

13-18 The new life of freedom from sin must not be abused. Cf. Rom. 6, 7. Walking and being led by the Spirit refers not to guidance, but to His sanctifying work (cf. Rom. 8:14). The Spirit enables the Christian to resist the *desires* of the old man (the sinfully habituated body) so that they need not issue in the *deeds* of the flesh.

19-23 The *deeds* of the flesh and the *fruit* of the Spirit are contrasted. These constitute the old manner of life and the new one (cf. Eph. 4; Col. 3). The Spirit's fruit is the goal of counseling; it is attained only as the result (fruit) of His work. Non-Christian systems are powerless to produce it (cf. I Tim. 6:11).

patience, kindness, goodness, faithfulness,
23 meekness, self-control. There is no law against such things.

DESIRE

24 And those who belong to Christ Jesus have crucified the flesh with its passions and desires.
25 If we live by the Spirit, let us also walk by the Spirit.

PRIDE
ENVY

26 Let us not become conceited, challenging one another, envying one another.

CHAPTER 6

COUNSELING

1 Brothers, even if a person is caught in some trespass, you who have the Spirit should restore him in a spirit of meekness, watching out for yourself so

TEMPTATION

that you won't be tempted too.

LOVE

2 Bear one another's burdens and so fulfill Christ's law.
3 If somebody thinks that he is something when he is nothing, he deceives himself.
4 But let each one test his own work; then he will have something to boast about in himself alone, rather than comparing himself with another.
5 Each person must carry his own load.

SALARY

6 Now let him who is instructed in the Word share everything good that he has with the one who instructs him.
7 Don't be deceived, God isn't mocked; whatever a person sows, that is exactly what he will reap.

1-5 Christians (those who have the Spirit) must counsel those sinning brothers and sisters that God providentially puts into their pathway. Meekness ("there but for the grace of God I might be") is the attitude necessary. Bearing the counselee's burden (i.e., helping him out of his sin) enables him to assume his own responsibilities once again (vs. 5).

6 A minister's salary is to be like the salaries of those to whom he ministers (share *all* good things). It should at least be on the average of the members of the congregation.

FLESH
SPIRIT

8 The one who sows for his flesh will from the flesh reap corruption, but the one who sows for the Spirit will reap eternal life.

9 And don't get tired of doing what is fine; at the right time we shall reap if we don't slacken.

PRIORITIES

10 So then, as we have opportunity, let us do good things for all men, but especially for the members of the household of faith.

11 Notice the large letters in which I am writing to you with my own hand.

12 Those who want to look well in the flesh are the ones who would compel you to be circumcised (for one reason only—that they may escape persecution for Christ's cross).

13 Those who are circumcised don't keep the law themselves, but they want you to be circumcised so that they may boast about your flesh.

14 But may I never boast except about the cross of our Lord Jesus Christ, through Whom the world has been crucified to me and I to the world.

15 Neither circumcision nor uncircumcision is of any account; but what counts is a new creation.

16 And may peace and mercy be on all who are in line with this rule, even on God's Israel.

17 From now on let no one cause me trouble, since I bear on my body the brand-marks of Jesus.

18 May help from our Lord Jesus Christ be with your spirit, brothers. Amen.

9 Cf. Isa. 40:29-31; Luke 18:1; II Cor. 4:16; Heb. 12:3; Rev. 2:3.

12, 13 Three bad motives cited: (1) to look well, (2) to escape persecution, (3) to boast. These same motives are often behind bad counsel. Look for such pressures exerted by others upon your counselee.

The Epistle of Paul to the EPHESIANS

CHAPTER 1

1 Paul, an apostle of Christ Jesus by God's will to the saints who are [at Ephesus],[1] those who are faithful in Christ Jesus:

2 May help and peace from God our Father and the Lord Jesus Christ be yours.

3 Blessed be the God and Father of our Lord Jesus Christ, Who has blessed us with every kind of spiritual blessing in the heavenly places in Christ,

SOVEREIGNTY OF GOD

4 even as He chose us in Him before the foundation of the world to be holy and blameless before Him. In love

ADOPTION

5 He predestined us for adoption as His own sons through Jesus Christ in keeping with the good pleasure of His intention,

6 leading to the praise of His glorious grace, which He presented to us as a gift in the beloved One.

FORGIVENESS

7 In Him we have redemption through His blood, the forgiveness of trespasses, in keeping with the riches of His grace

8 that He lavished on us. With all wisdom and understanding

9 He made known to us the secret of His intention that is in keeping with His good pleasure that He purposed in Christ,

10 regarding an arrangement that will bring the seasons to their fulfillment by heading up all things again in Christ, things in the heavens and things on the earth.

[1] A blank space (indicated here by brackets) probably was left in copies of this circular letter to be filled in according to the destination. "At Ephesus" possibly was included in one of these copies.

SOVEREIGNTY OF GOD

11 In Him we were chosen as His inheritance, being predestined according to the purpose of the One Who is operating everything in agreement with the counsel of His will,
12 so that we may be the praise of His glory—we who previously hoped in Christ.

HOLY SPIRIT

13 In Him you too, by hearing the Word of truth—the good news of your salvation—when you also believed in Him, were sealed by the promised Holy Spirit,
14 Who is the down payment on our inheritance until the redemption that allows us to take possession of it, for the praise of His glory.

THANKSGIVING

15 For this reason, I too, hearing about the faith in the Lord Jesus that is among you, and about your love for all of the saints,
16 never cease to give thanks for you, mentioning you in my prayers,

HEART

17 that the God of our Lord Jesus Christ, the glorious Father, may give you a spirit of wisdom and of revelation in a full knowledge of Him,
18 enlightening the eyes of your heart so that you may know what the hope of His calling is, what the riches of His glorious inheritance for the saints are,
19 and what the immeasurable greatness of His power for us who believe is. It is in keeping with the force of His mighty strength
20 that He exerted for Christ when He raised Him from the dead, and seated Him in the heavenly places at His right hand,
21 far above all rule and authority and power and lordship, and every name that is named, not only in this age, but also in the coming one.

HEADSHIP

22 And He has subjected everything under His

22 The headship of the husband (ch. 5) is modéled after this headship in which Christ does all things to (for) His church.

feet, and made Him Head over all things for the sake of the church,
23 which is His body, the fullness of Him Who fills everything everywhere.

CHAPTER 2

SIN
1 Now you were dead in your trespasses and sins,
2 in which you once walked in agreement with the
SATAN
world's ways, in accord with the ruler who has the authority of the air, the spirit who is now at work in the sons of disobedience,
3 among whom also we all once lived our lives
FLESH
by following the desires of our flesh, doing what the
DESIRE
flesh and the impulses want. So, by nature, we too were children of wrath, just like the rest.
4 But God, Who is rich in mercy, because of His great love with which He loved us,
5 even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved),
6 and raised us up with Him, and seated us with Him in the heavenly places, in Christ Jesus,
7 in order that for ages to come He might demonstrate the immeasurable riches of His grace, by showing kindness toward us in Christ Jesus.
Faith/Works
8 By grace you have been saved through faith, and this is not from you (it is the gift of God),
9 nor is it from works, lest anyone should boast.
WALK
10 Indeed, we are His handiwork, created in Christ Jesus for good works that God prepared beforehand so that we might walk in them.
11 Therefore, remember that at one time you

3 Unsaved persons are directed by desires habituated by their sinful natures. Christians are to be directed by God's Word (cf. Rom. 6:6; I Pet. 1:14).

Gentiles by flesh, who are called "the uncircumcision" by those who are called "the circumcision" (which is done to the flesh by human hands)—
12 remember that at that time you were apart from Christ, aliens who had no rights of citizenship in Israel, and strangers from the covenants with their promises, having no hope and no God in the world.
13 But now in Christ Jesus, you who once were far off have come near by the blood of Christ.
14 He is our peace, Who made both of us one, and has torn down the wall of enmity between us that divided us,
15 by abolishing in His flesh the law of commandments with its regulations, so that from the two He might create in Himself one new man, thereby making peace,
16 and that in one body He might reconcile both to God by the cross, putting the enmity to death in it.
17 And He came and preached peace to you who were far off and peace to those who were near;
18 through Him we both have access to the Father by one Spirit.
19 So then you are no longer strangers and aliens, but rather you are citizens together with the saints and members of God's household,
20 built on the foundation of the apostles and prophets, with Christ Jesus Himself as the chief Cornerstone.
21 In Him the whole building being fitted together grows into a holy temple in the Lord.
22 In Him you also are being built together into a place for God to dwell by His Spirit.

HOPELESSNESS

CHAPTER 3

1 For this reason, I Paul, the prisoner of Christ

Jesus for the sake of you Gentiles—
2 if indeed you heard about the stewardship of God's grace that was given to me for you,
3 how by revelation the secret was made known to me, even as I wrote you briefly before.
4 By referring to and reading it you can make a judgment about my understanding of the secret of Christ
5 which was not made known to human beings in other generations as it now has been revealed to His holy apostles and prophets by the Spirit,
6 that is, that the Gentiles are to be joint heirs, united in one body and sharers of the promise in Christ Jesus through the good news
7 of which I became a servant by the gift of God's grace that was given to me by the working of His power.
8 To me, the very least of all saints, this grace was given to announce to the Gentiles the good news of the inexhaustible riches of Christ,
9 and to bring to light what the arrangement of the secret that for ages was hidden by God, the Creator of all things, is like.
10 This was so that God's many-sided wisdom might now be made known by the church to the rulers and to the authorities in the heavenly places
11 in agreement with the eternal purpose that He accomplished by Christ Jesus our Lord,
12 in Whom we have boldness and confidence of access through faith in Him.

DISCOURAGEMENT

13 So, I ask you not to become discouraged over the afflictions that I am suffering for you because these are your glory.

14 For this reason (I say), I bend my knees to the Father
15 from Whom the whole family in the heavens and on earth is named,

16 that in keeping with His glorious riches, by
His Spirit, He may make it possible for you to be
strengthened with power in the inner person,
17 and that Christ will dwell in your hearts by
faith. By becoming rooted and grounded in love
18 may you, together with all of the saints, have
the capacity to get a grasp of how broad, how long,
how high and how deep Christ's love is,
19 and to know something of His love which sur-
passes knowledge, so that you may be filled with all
God's fullness.

20 Now to Him Who is able to do infinitely
more than all that we ask or think, in keeping with
the power that is working in us,
21 to Him be glory in the church and in Christ
Jesus to all generations forever and ever. Amen.

STRENGTH
HEART

CHAPTER 4

1 As a prisoner for the Lord, I urge you to walk
in a way that is appropriate to the calling to which
you were called,
2 with complete humility and meekness, with pa-
tience putting up with one another in love,
3 doing your best to keep the unity of the Spirit by
the bond of peace.
4 There is one body and one Spirit, just as when
you were called there is one hope to which you were
called.
5 There is one Lord, one faith, one baptism,
6 one God and Father of all, Who is over all and
through all, and in all.

WALK
CONSIST-ENCY
LOVE
UNITY
PEACE

16 Strength comes usually not *before,* but *in* prayerful obedient action or *as* its consequence (cf. James 1:25—blessed *in* the doing).

Chapters 4–6 are intensely practical, demonstrating the implications of the doctrines taught in chapters 1–3.

1-7 The Christian walk is not solitary; it is a walk in unity, love and peace with other believers.

7 Now grace was given to each one of us according to the measure that Christ determined.
8 That is why it says, "Having ascended to the heights, He led His captives into captivity and gave gifts to the people."
9 (Now, "Having ascended"—what meaning does this have unless He also had descended into the lower parts of the earth?
10 He Who descended is the same One Who also ascended far above all the heavens, that He might fill all things.)
11 And He gave some as apostles, some as prophets, some as evangelists and some as shepherds and teachers,
12 to equip the saints for a work of service leading to the building up of Christ's body
13 until we all attain to the unity of the faith and to the full knowledge of God's Son, to mature manhood, to the point where we become as fully adult as Christ.
14 This must happen so that we may no longer be infants, blown about and carried around by every wind of teaching, by human trickery, by craftiness designed to lead to error.
15 But by speaking the truth in love we may grow up in all respects into Him Who is the Head, that is, Christ,
16 from Whom the whole body fitted together and harmoniously joined together by every joint that is provided, in keeping with the proportion of effort contributed by each individual part, brings about the growth of the body so as to build itself up by love.
17 So then, I say and testify this together with the Lord, that you must no longer walk like the Gen-

MINISTRY
SHEPHERDING
GROWTH
TRUTH
WALK
CHANGE

11, 12 All saints have a ministry; the pastor-teacher's task is to equip them for it.

17 A Christian must change; his walk (habitual manner of life, vs. 22) must be different.

tiles do in their meaningless ways of thinking— **INCONSIST-ENCY**
18 their understanding is darkened, and they are total strangers to God's life because of the ignorance that is in them resulting from the hardness of their hearts. **HEART**
19 They have lost all sensitivity and have given themselves to sensuality, greedily becoming involved in every sort of uncleanness. **SIN GREED**
20 You, however, didn't learn that sort of thing from Christ
21 (if indeed you heard Him and were taught by Him according to the truth that is in Jesus)!
22 You were taught regarding your previous habit patterns to put off the old person that you were, who is corrupted by deceitful desires, **Old Person/ New Person**
23 being renewed by the spirit of your mind, **RENEWAL**
24 and to put on the new person that you are, who is created in God's likeness with true righteousness and holiness that come from the truth. **NEW PERSON**
25 So then, putting off lying, each one must speak truth with his neighbor, since we are members of one another. **Lying/Truth COMMUNICA-TION**
26 Be angry, but don't sin; don't let the sun set on your angry mood. **ANGER**
27 Don't give the devil a toehold.
28 The thief must stop stealing; instead he must labor, working with his own hands at honest work, **Stealing/ Labor, Giving**

22 Or "former manner of life"=former habitual living patterns (i.e., the old man).

22-24 The process of change is two-factored. dehabituation (putting off the old ways) and rehabituation (putting on the new ways). Put offs and put ons (biblical alternatives) are indicated as in vs. 25: Lying/Truth. Change comes not from *breaking* habits but from *replacing* them with God's ways.

25-32 The Christian, in order to walk together with other Christians, first must learn how to talk together with them.

26ff. Anger is not sinful *per se* (cf. Mark 3:5), but becomes sinful if held in to become resentment or ventilated in wrath (vss. 26, 31). It should be released under control to destroy problems, not people (vs. 29).

28 Cf. Acts 20:34, 35; Paul practiced what he preached.

ROBBERY

so that he may have something to share with those who have need.

COMMUNICATION

29 Don't let a single rotten word come from your mouths, but rather, whatever is good for constructively meeting problems that arise, so that your words may help those who hear.

30 And don't grieve God's Holy Spirit with Whom you were sealed for the redemption day.

Anger/ Forgiveness

31 All bitterness and anger and wrath and clamor and blasphemy must be removed from you, along with every sort of evil,

CONSISTENCY

32 and be kind to one another, tenderhearted, forgiving each other just as God in Christ forgave you.

CHAPTER 5

1 So then, be imitators of God, like dear children,

WALK

2 and walk in love, in the same way that Christ loved us and gave Himself up for us as a fragrant offering and sacrifice to God.

SEXUAL SIN

3 But there must not even be the slightest mention of sexual sin and of any sort of uncleanness or greediness among you, as is proper for saints.

Sinful Talk/ Thanksgiving

4 And there must not be obscene and stupid talk or dirty joking, none of which is appropriate to you; but instead there should be thanksgiving.

INCONSISTENCY

5 You can be sure of this—that sexually immoral persons, or unclean persons or greedy persons (who are idolaters) don't have an inheritance in the empire of Christ and of God.

6 Don't let anyone swindle you by empty words; it is because of these things that God's wrath is going to come upon the sons of disobedience.

7 Therefore, don't participate with them in these things.

8 At one time you were darkness, but now you

are light in the Lord; walk as children of light
9 (the fruit of the light is seen in all sorts of goodness and righteousness and truth),
10 determining by testing what is pleasing to the Lord.
11 Don't take part in the unfruitful works of darkness; but instead even go so far as to expose them
12 (it is disgraceful even to speak about the things that they do in secret).
13 Now everything that is exposed by the light is made visible; when everything is visible, there is light.
14 Therefore it says, "Wake up, you sleeper; arise from the dead and Christ will shine on you."
15 So then, see to it that you are careful about how you walk, not as unwise but as wise people,
16 taking advantage of the time because the days are evil.
17 Therefore, don't be foolish, but rather understand what the Lord's will is.
18 And don't get drunk with wine, since that leads to utter ruin, but rather be filled by the Spirit,
19 speaking to each other; in psalms and hymns and spiritual songs singing and making music in your hearts to the Lord,
20 always giving thanks for everything to God the Father in the Name of our Lord Jesus Christ.
21 Submit yourselves to one another out of respect for Christ:

WALK
CONSISTENCY
TESTING
Participation/ Exposing
WALK
GOD'S WILL
DRUNKENNESS
Wine/Spirit
MARRIAGE

12 Not all matters may be discussed freely as some suppose. Details of sexual exploits have no place in the counseling room; proper discussion of sex is always appropriate.

18 Drunkenness is a life-dominating problem that affects (and is affected by) every area of one's life. Counselors, therefore, must work toward a *total* restructuring of the drunkard in which *every* area of his life is filled with (brought under the domination of) the Spirit.

21 A series of subjection relationships follows: Husbands/Wives; Parents/Children; Masters/Slaves. These are in order of priority: marriage, family, work.

WIVES SUBJECTION

22 Wives, submit yourselves to your own husbands as to the Lord,

HEADSHIP

23 since a husband is the head of his wife as Christ also is the Head of the church; He Himself is Savior of the body.

24 But as the church is subject to Christ, so also should wives be to their husbands in everything.

HUSBANDS LOVE

25 Husbands, love your wives just as Christ loved the church and gave Himself up for her

26 so that He might sanctify her, cleansing her by the washing of water with the Word,

27 that He might present to Himself the church gloriously arrayed, not having spot or wrinkle or any such thing, but rather that she might be holy and without blemish.

28 In the same way, husbands ought to love their wives as they love their own bodies. Whoever loves his wife loves himself.

CARE

29 Nobody ever hated his own flesh, but rather nourishes and cherishes it just as Christ does for the church—

30 we are members of His body.

31 "For this reason a man shall leave his father and mother and shall cleave to his wife and the two shall be one flesh."

32 There is a great secret in this, but I am speaking about Christ and about the church.

33 Nevertheless, each one of you also must love his wife in the same way that he loves himself, and the wife must respect her husband.

22-33 The role of the husband is loving leadership (headship is not tyrannical, but like Christ's—cf. 1:22); the wife must be a submissive helper (not suppressing her gifts, but, like the woman in Prov. 31, using all for her husband and family's benefit). He is to love her enough to die for her; she is to love him enough to live for him. The husband (like Christ, cf. I John 4:19) must initiate and maintain love in the home.

CHAPTER 6

FAMILY

1 Children, obey your parents in the Lord; this is right:
2 "Honor your father and your mother" (which is the first commandment with a promise:
3 "that it may go well for you, and that you may live long on the land").

Provocation/ Discipline

4 And fathers, don't provoke your children to anger, but rather bring them up with the Lord's discipline and counsel.

WORK HEART

5 Slaves, obey your lords according to the flesh with fear and trembling in singleness of heart, as you would obey Christ,

Men/God

6 not only when they are watching you work, as people-pleasers do, but rather as slaves of Christ doing God's will from the soul,
7 serving as slaves with good will as for the Lord and not for people,
8 knowing that whatever good each one may do he will receive back from the Lord again, whether he is a slave or free.
9 And, lords, do the same for them. Don't threaten, knowing that in the heavens is One Who is both Lord of them and of you, and there is no favoritism with Him.

STRENGTH

10 Finally, be strong in the Lord and in the strength of His might.
11 Put on God's complete armor so that you can stand up against the devil's devices

1-4 The children's commandment (Paul notes) is the first one with a promise (reward). This should be kept in mind by parents and counselors as they seek to motivate children. Fathers must not provoke children by underdiscipline or overdiscipline, but must nurture them by structured discipline (reward and punishment) and personal counsel (cf. Prov. 29:15—rod and reproof) as the Lord nurtures us. Cf. also Rom. 13:5; I Thess. 2:11.

5-9 Cf. Col. 3:22-25. In this passage and in Colossians key principles of the Christian work ethic are set forth.

12 (our conflict isn't against blood and flesh,
but rather against rulers, against authorities, against
world rulers of this darkness, and against the evil
spiritual forces in the heavenly places).
13 For this reason take up God's complete armor,
so that you may be able to resist in the evil day, and
when it is all over you will still be standing.
14 So then, stand, tightening the belt of truth
about your waist, putting on the breastplate of
righteousness,
15 and protecting your feet with readiness to pre-
sent the good news of peace.
16 Along with all of that take up the shield of
faith that will enable you to put out all of the evil
one's flaming darts,

SCRIPTURES

17 **and take the helmet of salvation and the Spir-
it's sword, which is God's Word.**
18 Do all of this with prayer and petition, praying
at all times by the Spirit, and to that end stay alert
with all perseverance and petition concerning all
of the saints.
19 And pray for me that I may be given the
right words to say when I open my mouth, to make
known the secret of the good news boldly
20 (for which I am an ambassador with a chain),
that I may speak boldly, as indeed I should.
21 Now, that you may know all about me, and
what I am doing, Tychicus, the dear brother and
faithful servant in the Lord, will tell you everything.
22 I sent him to you for this very purpose, that you
may learn all about us, and that he may encourage
your hearts.
23 Peace to the brothers, and love with faith
from God the Father and from the Lord Jesus
Christ.

HELP

24 Help be with all those who love our Lord Jesus
with an incorruptible love.

The Epistle of Paul to the PHILIPPIANS

CHAPTER 1

1 Paul and Timothy, slaves of Christ Jesus, to all the saints in Christ Jesus who are at Philippi, together with the overseers and deacons:

2 May help and peace from God our Father and from the Lord Jesus Christ be yours.

3 I thank my God every time I remember you,
4 always in every request of mine for all of you, making the request with joy
5 because you shared in announcing the good news from the first day until now,
6 and confident of this, that He who began a good work among you will keep on perfecting it until the Day of Christ Jesus.

7 It is right for me to think this about all of you, because I have you in my heart, since both in my bonds and in the defense and confirmation of the good news, you all share grace with me.

8 God is my witness about how I yearn for you with the emotion of Christ Jesus. **EMOTION CONCERN**

9 And this is what I pray: that your love may abound more and more in full knowledge and clear perception,

10 so that by testing them you may discriminate between things that differ, in order that you may be pure and free from impediments for the Day of Christ, **TESTING**

11 filled with the fruit of righteousness that grows through Jesus Christ, to God's glory and praise. **GROWTH**

12 Now I want you to know, brothers, that what has happened to me has served rather to advance the good news,

13 so that it has become evident to the entire Praetorian Guard, and to everyone else, that I am

in bonds because of Christ.
14 And most of the brothers in the Lord, gaining confidence by my bonds, have become far more daring in fearlessly speaking God's Word.

ENVY MOTIVES

15 Some, indeed, preach Christ out of envy and strife, but others out of good will.
16 The latter are motivated by love, knowing that I have been placed here for the defense of the good news.
17 The former proclaim Christ from a spirit of rivalry, not sincerely, thinking that they can add affliction to my bonds.
18 So what! The key thing is that in every way, whether in pretense or in truth, Christ is proclaimed, and I am glad about it.

And, as a matter of fact, I shall continue to be glad,
19 because I know that this will result in my deliverance through your requests and the resulting provision given by the Spirit of Jesus Christ,

BOLDNESS

20 in keeping with my eager expectation and hope that I shall not be put to shame by anything, but rather with all boldness (now also as always before) Christ will be exalted in my body, whether I live or I die.

DEATH

21 To me, to live is Christ, and to die is gain.
22 Now if to live in the flesh means fruitful work for me, I don't know what I will choose.
23 So I am hard pressed by two things: having a desire to depart and be with Christ (which is far better),
24 but knowing that to remain in the flesh is more necessary for you.
25 I am convinced of this and I know that I shall remain and continue with you all for the progress and the joy of your faith,
26 so that your pride about me in Christ Jesus

may overflow because of my coming once more to you.

27 Let me emphasize one thing: live as a citizen of God's empire in a manner that is appropriate to the good news about Christ, so that whether I come and see you or continue to be absent, I may hear this sort of thing about you—that you are standing firm in one spirit, struggling shoulder to shoulder with one soul for the faith of the good news,

28 and not terrified by anything that your enemies may do. This is to them evidence of their destruction but of your salvation—and that it comes from God!

29 You were given the privilege, for Christ's sake, not only to believe in Him, but also to suffer for His sake,

30 having the same struggle that you saw and now hear to be mine.

CONDUCT

UNITY

SUFFERING

CHAPTER 2

1 So then, if there is any encouragement in Christ, if there is motivating power in love, if there is any fellowship that comes from the Spirit, if there are any feelings of affection and compassion,

2 then make my joy complete by thinking alike, having mutual love, being united in soul, thinking as one.

3 Do nothing out of selfishness or vanity, but rather in humility consider others better than yourselves.

4 Each of you should not only look out for his own affairs but also for the affairs of others.

5 You must think about yourselves what

MOTIVES

Self/Others

3, 4ff. The way to unity among Christians is to put others first (vss. 3, 4), as Christ put us first (vss. 5-11).

Christ Jesus thought about Himself.
6 He, while existing in the form of God, didn't consider His equality with God something to be graspingly held on to at all costs,
7 but, instead he emptied Himself, taking the form of a slave, becoming like a human being.
8 And being found in human appearance, **He**
HUMILITY **humbled Himself,** becoming obedient even to the point of death—death by a cross!
9 As a result, God highly exalted Him and gave to Him the name above all names,
10 so that at this name that He gave Jesus every knee of heavenly beings and earthly beings and beings under the earth should bend,
11 and every tongue should confess that Jesus Christ is LORD to the glory of God the Father.
12 So then, my dear friends, just as you have always obeyed before (not only when I am present, but even more so when I am absent), work out your own solution to the problem with fear and trembling,
13 since it is God Who is producing in you both the willingness and the ability to do the things that please Him.
COMPLAINT 14 **Do everything without grumbling or arguing,**
15 so that you may be blameless and upright, God's spotless children in the midst of a crooked and perverted generation, among whom you shine like stars in the world,
16 holding out the Word of life, so that in Christ's Day I may be able to boast that I didn't run in vain or labor in vain.
17 But even if I am poured out as a drink offering on the sacrifice and service of your faith, I am glad, and glad together with all of you.
18 Similarly, you should be glad, and be glad with me.

19 Now I hope in the Lord Jesus to send Timothy to you shortly so that I may be cheered by knowing the facts about you.

CONCERN
CARE
Self/Christ

20 I have nobody else who shares my attitude, who genuinely cares about your affairs.
21 All the others pursue their own affairs, not the affairs of Christ Jesus.
22 But you know his character, that he has served with me to spread the good news like a child works with a father.
23 It is he, then, whom I hope to send just as soon as I see how things turn out for me
24 (and I am confident in the Lord that shortly I myself shall come also).

25 I have considered it necessary to send to you Epaphroditus, my brother and co-worker, and fellow soldier, and your messenger and minister to my need,

SICKNESS

26 because he has been longing for all of you and has been distressed because you heard that he was sick.
27 Indeed, he was sick, and came near to death, but God had mercy on him (not on him only, but also on me, lest I should have grief upon grief!).
28 So then, I am all the more eager to send him so that you may be glad over seeing him again, and my grief may be lessened.

RESPECT

29 Therefore receive him with all gladness in the Lord, and hold such persons in honor
30 because for Christ's work he came close to death, risking his life to make up for your lack of service to me.

Chapter 3

1 Finally, my brothers, be glad in the Lord.

To write the same things to you is not in order to
bore myself, but it's for your safety.
2 Look out for the dogs, look out for the
wicked workers, look out for the mutilators!
3 We are the circumcision, we who are wor-
Spirit/Flesh shiping God by the Spirit and boasting in Christ
Jesus and not putting our confidence in the flesh,
4 although I have reason for confidence in the
flesh. If anybody else thinks that he has reason for
putting confidence in the flesh, I have more:
5 circumcised the eighth day, from the race of
Israel, the tribe of Benjamin, a Hebrew from He-
brew lineage; with reference to the law, a Pharisee;
ZEAL 6 with reference to zeal, a persecutor of the
church; with reference to righteousness, by the law
blameless.
Gain/Loss 7 But, whatever was gain to me I have counted
loss for Christ's sake.
8 Indeed, to put it even more accurately, I count
everything as loss compared to the priceless privi-
lege of knowing Christ Jesus my Lord, for Whose
sake I have suffered total loss, and count what I
have lost garbage, in order that I may gain Christ
9 and be found in Him, not having a righteous-
ness of my own that stems from the law but, in-
stead, that which comes through faith in Christ, the
righteousness from God based upon faith,
10 and in order that I may know Him and the
power of His resurrection and participation in His
SUFFERING sufferings, being conformed to His death,
11 that I might somehow be in a condition of res-
urrection from the dead.
12 Not that I have already received all of this
or that I have already been made perfect, but I
HOPE pursue it in the hope of laying hold of it, since I
was laid hold of by Christ Jesus for this.
13 Brothers, I do not consider myself to have laid

hold of it yet, but there is one thing I am doing: forgetting the things that are behind and stretching forward toward the things that are before me,

14 I pursue the goal, for the prize of God's high calling in Christ Jesus. **GOALS**

15 So then, as many of us as are mature must think this, and if you think otherwise about anything, God will reveal this to you also.

16 Nevertheless let us walk on the same level that we have attained. **WALK CONSISTENCY**

17 Brothers, together become imitators of me, and take notice of those who also are walking as you have an example in us; **EXAMPLE**

18 there are many of whom I told you often (and now again I tell you weeping), who walk as enemies of Christ's cross. **WALK**

19 Their end is destruction, their god is their stomach, and their glory is in their shame; they are those who think only about earthly things. **THOUGHT**

20 But our citizenship is in the heavens, from which country we await the coming of a Savior, the Lord Jesus Christ,

21 Who will transform our degraded bodies, making them conform to His glorious body, by the power that enables Him to subject all things to Himself.

Chapter 4

1 So, my brothers whom I hold dear and greatly desire to see, my joy and winner's wreath, stand firm in the Lord, dear friends.

2 I urge Euodia and Syntyche to think alike in the Lord.

16 The counselee must be encouraged to live according to every new truth that he learns.

18-21 Counselees who are oriented toward this earth rather than heaven worship themselves and (thereby) become Christ's enemies.

3 Yes, I also ask you, who have shown yourself
to be genuine in bearing the yoke together with me,
HELP to help these women, who struggled together with
me for the good news, along with Clement and the
rest of my co-workers whose names are in the
Book of Life.
4 Be glad in the Lord always; I shall say it
again, be glad!
5 Let your leniency be known to everybody. The
Lord is near.
Worry/Prayer 6 Don't worry about anything, but instead in
Nothing/ everything by prayer and by petition with thanks-
Everything giving make your requests known to God,
7 and God's peace that goes beyond all under-
PEACE standing like a sentinel will guard your hearts and
your thoughts in Christ Jesus.
THOUGHT 8 Finally, brothers, whatever is true, whatever is
serious, whatever is just, whatever is pure, what-
ever is lovely, whatever is of good repute, if there
is anything morally excellent and if there is any-
thing praiseworthy,
THOUGHT 9 focus your thinking on these things. Whatever
EXAMPLE you have learned and received and heard and seen
PRACTICE in me practice, and the God of peace will be with
CONSIST- you.
ENCY 10 I was very happy in the Lord that now at
length you have renewed your thoughts about me.
You indeed did think about me, but you had no op-
portunity to do anything about it.
11 Not that I say this because of need; since I

6-9 Peace, rather than worry, comes from trusting prayers (vs. 6), proper thought orientation (vs. 8), and obedient following of Christian teaching and practice (vs. 9).

8 Frequently, counselees have problems with their thoughts (self-pity, resentment, worry, lust, etc.). They must learn how to center their thoughts on good things as here described. A recitation of this verse followed by a crisp prayer for help may be accompanied by turning to a "Think List" on which are items that fit the requirements of the criteria listed in vs. 8. The first item on the list may be given: "Think of items to put on this list."

have learned, whatever condition I may be in, how to be content in doing for myself. CONTENTMENT
12 I know both how to be humbled and I know how to abound; I have learned the secret of contentment in every and all circumstances, when filled and when hungry, when in abundance or in need. HUMILITY HUNGER NEED
13 I can do all these things by Him Who strengthens me. STRENGTH
14 Nevertheless, you did well in sharing my affliction.
15 And you Philippians know too that at the beginning of the good news, when I went out from Macedonia, not a single church shared with me in this matter of giving and receiving except you alone; GIVING
16 indeed, even when I was in Thessalonica more than once you sent me something to meet my needs. NEED
17 (Not that I seek the gift, but I seek the fruit that is added to your account.)
18 Now I have all I need and more. I have been filled, having received from Epaphroditus the things that come from you, which are a fragrant perfume, an acceptable sacrifice that is pleasing to God.
19 And my God will supply you with everything that you need, in keeping with His riches in glory in Christ Jesus. NEED
20 And to our God and Father be glory forever and ever. Amen.
21 Greet every saint in Christ Jesus. The brothers who are with me greet you.
22 All the saints greet you (especially those from Caesar's household!).
23 May help from the Lord Jesus Christ be with your spirit.

The Epistle of Paul to the COLOSSIANS

CHAPTER 1

1 Paul, an apostle of Christ Jesus by God's will, and Timothy our brother,

2 to the saints and faithful brothers in Christ in Colossae:

May help and peace from God our Father be yours.

3 We always thank God, the Father of our Lord Jesus Christ, when we pray for you,

4 since we have heard of your faith in Christ Jesus and the love that you have toward all the saints,

HOPE

5 because of the hope that is laid up for you in the heavens. You heard before about this in the Word of truth concerning the good news,

6 that came to you as also in the whole world it is bearing fruit and growing in the same way that it has among you from the day that you heard and truly knew God's grace.

7 You learned this from Epaphras, our dear fellow slave, who is Christ's faithful servant for us,

8 who also has clearly pointed out to us your love by the Spirit.

9 And so, from the day that we heard about it, we haven't stopped praying for you and asking

GOD'S WILL

that you may be filled with the full knowledge of His will in all spiritual wisdom and understanding

WALK

CONSISTENCY

10 to walk in a way that is worthy of the Lord, pleasing Him in everything, bearing the fruit of

PLEASING GOD

every sort of good work and growing in the full knowledge of God.

WORK

11 May you be empowered with every sort of

Colossians is largely parallel to Ephesians and, like it, reveals much of the practical counsel Paul regularly gave to the converts who united in congregations to worship and serve Jesus Christ.

power that is in keeping with His glorious might that with joy you may fully endure and learn to be completely patient,
12 thanking the Father, Who has made you fit for your share of the inheritance of the saints in light.
13 He rescued us from the dominion of darkness and brought us instead into the empire of His dear Son,
14 in Whom we have redemption—the forgiveness of sins.
15 He is the Image of the invisible God, the First-born Who is over all creation,
16 since by Him, all things visible and invisible in the heavens and on the earth were created; regardless of whether they are thrones, or dominions, or rulers, or authorities, all things were created through Him and for Him.
17 He is before all things and by Him all things hold together.
18 And He is the Head of the body, the church; He is the Originator, the First-born from the dead that in everything He might be preeminent.
19 God was pleased to dwell in Him in all His fullness,
20 and through Him to reconcile to Himself all things, whether they are things on the earth or things in the heavens, making peace by the blood of His cross.
21 You too at one time were estranged and enemies in your minds, involved in evil works.
22 But now He has reconciled you in His fleshly body through His death to present you holy and blameless and irreproachable before Him,
23 if, indeed, you continue grounded and stable in the faith and are not moved away from the hope of the good news that you heard, that has been

STRENGTH

RECONCILIATION

MIND
LIFE

PERSEVERANCE
HOPE

preached to every creature under the sun, and of which I, Paul, became a servant.

24 I am now glad about my sufferings for you, and in my flesh I am filling up the remainder of Christ's afflictions on behalf of His body which is the church,

STEWARD 25 (of which I became a servant by God's stewardship, which was given to me for you to fulfill the Word of God),

26 the secret that has been hidden from ages and generations, but now has appeared to His saints.

27 To them, God wanted to make known what is the riches of the glory of this secret among the Gentiles, which is Christ in you, the hope of glory,

COUNSELING TEACHING 28 Whom we announce, counseling every person and teaching every person as wisely as possible, so that we may present every person mature in Christ.

STRENGTH 29 For this I labor, struggling for it with all the energy that He so powerfully produces in me.

CHAPTER 2

1 Indeed, I want you to know how great a struggle I have on behalf of you and those who are in Laodicea, and on behalf of those who haven't seen my face in the flesh:

ASSURANCE 2 that their hearts may be encouraged as they are joined together in love, leading to all of the riches of a full assurance of understanding, that in turn results in a full knowledge of God's mystery, that is, Christ,

3 in Whom are hidden all of the treasures of wisdom and knowledge.

4 I say this that nobody may mislead you with plausible-sounding arguments.

28 The ministry of the gospel involves personal counseling and teaching.

5 If, indeed, I am absent in the flesh, nevertheless I am with you in spirit, delighted to see your good order and the firmness of your faith in Christ.

ORDER
CONSISTENCY

6 So then, as you have received Christ Jesus the Lord, walk in Him,

WALK

7 having been rooted and being built up in Him, and being confirmed in the faith just as you were taught, and overflowing with thanksgiving.

8 See to it that nobody takes you captive through philosophy and empty deceit that has to do with human tradition and the world's presuppositions, rather than those that have to do with Christ.

TRADITION
PRESUPPOSITIONS

9 In Him all the fullness of deity dwells bodily,

10 and you too are filled in Him Who is the Head of all rule and authority,

AUTHORITY

11 in Whom also you were circumcised (with a circumcision that wasn't done by hand) by the putting off of the body of flesh in Christ's circumcision,

12 being buried together with Him in baptism, in which you were raised together with Him through faith by the working of God Who raised Him from the dead.

13 And you who were dead in trespasses and the uncircumcision of your flesh, He made alive together with Him, forgiving you of all of your trespasses,

14 erasing the handwritten certificate of indebtedness with its requirements that stood against us. And He has taken it away from us, nailing it to the cross.

15 Disarming rulers and authorities, God publicly exposed them, triumphing over them in Him.

SATAN

16 So then, you must allow nobody to judge

JUDGING

10 All one needs to know to live a life that pleases God is in the Scriptures (cf. II Tim. 3:16, 17). Neither philosophy nor psychology is needed as a supplement.

you about eating and drinking or about feasts or new moons or sabbaths,
17 which are shadows of what was coming (the body belongs to Christ).
18 You must allow nobody to disqualify you from receiving your prize by delighting in humility and the worship of angels, giving all sorts of details about what he has seen in visions, being puffed up
MIND for no reason by the mind of his flesh,
19 rather than holding fast to the Head, from Whom the whole body, supplied and held together
GROWTH by joints and ligaments, grows with growth brought about by God.
20 If you died together with Christ to the
PRESUPPOSITIONS world's presuppositions, why do you live as if you
were still subject to the world's requirements:
21 "Don't touch, don't taste, don't handle"?
22 These refer to things that are all intended to be used up and perish, according to human injunctions and teachings.
23 Of course, they have a reputation for wisdom by their self-imposed worship and supposed humil-
ASCETICISM ity, and ascetic treatment of the body, but those things are of no value in keeping the flesh from
DESIRE satisfying itself.

CHAPTER 3

CONSISTENCY **1** So then, if you were raised together with Christ, seek the things that are above, where Christ

23 Rules and rituals of man will not change the counselee's life; only the work of the Spirit enabling him to obey the Scriptures can change him in ways that please God.

1-17 The general thesis is, seek heavenly goals, not earthly ones. How? By becoming what (in Christ) you are. Consider yourself a new person in Christ (vs. 5); then put off the old ways and put on the new ones (as indeed you may consider yourself to have done already in Him). Cf. Eph. 4.

is seated at God's right hand.
2 Keep your mind on things that are above, not on those things that are on the earth;
3 you died, and your life has been hidden with Christ in God.
4 When Christ (Who is our life) appears, then you also will appear with Him in glory.
5 So then, put to death the functions of the members of your earthly body—sexual immorality, uncleanness, passion, evil desire, and greed (which is idolatry).
6 It is because of these things that God's wrath is coming.
7 At one time, indeed, you walked in these things, when you lived by them.
8 But now, put away all such things—wrath, anger, malice, blasphemy, dirty talk out of your mouth.
9 Don't lie to one another, since you have put off the old person with his practices,
10 and have put on the new person who is being renewed in such a way as to produce full knowledge that is in keeping with the image of his Creator.
11 Here there is no place for Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave and freedman, but rather Christ is all and is in all.
12 So then, as God's chosen people, holy and dear, put on compassion, kindness, humility, meekness and patience,
13 putting up with one another, and when anyone has a complaint against anyone, forgiving each other; just as the Lord forgave you, so too you must forgive.
14 And above all of these things, put on love,

Heaven/ Earth
MIND
BODY
SEXUAL SIN
DESIRE
GREED
WALK
PUT OFF
LYING
CONSISTENCY
Put off/Put on
RENEWAL
PUT ON
COMPLAINT
FORGIVENESS
PUT ON LOVE

10 Cf. Rom. 12:2; II Cor. 4:16; Eph. 4:23; Titus 3:5.

which binds the rest together into a whole.

PEACE

15 And let Christ's peace have final say in your hearts, to which, indeed, you were called as parts of one body. And be thankful.

TEACHING
COUNSELING

16 Let Christ's Word dwell in you richly, as you teach and counsel yourselves as wisely as possible, and as you sing psalms, hymns and spiritual songs with grace in your hearts toward God.

17 And whatever you do by word or deed, do everything in the Name of the Lord Jesus, giving thanks to God the Father through Him.

MARRIAGE
WIVES

18 Wives, submit yourselves to your husbands, as is fitting in the Lord.

HUSBANDS

19 Husbands, love your wives and don't be bitter toward them.

CHILDREN

20 Children, obey your parents about everything, since this pleases the Lord.

FATHERS

21 Fathers, don't irritate your children, or they may become exasperated.

SLAVES

22 Slaves, obey your earthly lords about everything, not only when they are watching you work, as people-pleasers do, but rather, with singleness of heart, fearing the Lord.

HEART
WORK

23 Whatever you do, work at it heartily for the Lord and not for men,

REWARD

24 knowing that from the Lord you will receive an inheritance as a reward. Christ is the Lord for Whom you work as a slave!

PUNISHMENT

25 Now the one who does wrong will receive

15 Not individual peace ("I have peace about the matter"; cf. I Cor. 4:4; I Tim. 4:2) but peace in the body (church); cf. Eph. 4:3.

18-22 Note the order of priorities is the same as in Eph. 5, 6.

22-25 The Christian work ethic is set forth here most succinctly: "Christ is the Lord for Whom you work as a slave" (vs. 24[b]). Christians should work for Him and not seek to please others. They should work heartily, not half-heartedly. Whether others express appreciation for their work does not matter; Christ will reward them some day. When a counselee says, "I feel like a slave . . . ," turn to this passage and respond, "Let's see how God wants a slave to act." Cf. John 6:27.

what he deserves for his wrongdoing, and there must be no partiality. DISCIPLINE

CHAPTER 4

1 Lords, treat your slaves with justice and fairness, knowing that you also have a Lord in heaven. JUSTICE
2 Persevere in prayer, being alert in it with thanksgiving,
3 praying at the same time also about us, that God may open for us a door for the Word, to speak about the secret of Christ, because of which I am in bonds,
4 so that I may proclaim it clearly, as I ought to.
5 Walk in wisdom before those who are outside, making the most of opportunities. WITNESS
6 Let your speech at all times be gracious, seasoned with salt, so that you may know how to answer everyone. COMMUNICATION
7 Tychicus, our dear brother and faithful servant and fellow slave in the Lord, will give you all the facts about me.
8 I sent him to you for this very purpose, so that you may know all about us and that he may encourage your hearts. ENCOURAGEMENT
9 Onesimus, our faithful and dear brother (who is one of you), is coming along with him; they will tell you everything that has happened here.
10 Aristarchus, my fellow prisoner, greets you, and Mark, Barnabas' cousin (about whom you have received instructions—if he comes to you, welcome him),
11 and Jesus who is called Justus. These men are my only co-workers for God's empire from the circumcision, and they have proved to be an encouragement to me. ENCOURAGEMENT

6[b] Cf. Rom. 12:14.

12 Epaphras, who is one of you and a slave of Christ Jesus, greets you. He is always struggling in his prayers for you, that you may stand, complete and completely certain in all of God's will.
13 I want to testify about him, that he has had much distress over you and those in Laodicea, and those in Hierapolis.
14 Luke, the dear physician, greets you, and Demas.
15 Greet the brothers in Laodicea, and Nympha and the church at her house.
16 And when this letter has been read before you, see to it that it is read also in the Laodicean church, and that you read the one from Laodicea.
17 And tell Archippus: "Be sure that you carry out to the full the work of service that you received in the Lord."
18 The greeting is in my (Paul's) own handwriting. Remember my bonds.
May help be yours.

The First Epistle of Paul to the THESSALONIANS

CHAPTER 1

1 Paul and Silvanus and Timothy to the church of the Thessalonians in God the Father and the Lord Jesus Christ:
Help to you and peace.
2 We thank God for all of you, regularly mentioning you in our prayers,

Both First and Second Thessalonians reveal the fact that Paul taught new converts much about the principles of practical, everyday Christian living.

3 remembering your work that comes from faith, and labor that comes from love, and endurance that comes from hope in our Lord Jesus Christ, in the presence of our God and Father.

FAITH
LOVE
HOPE

4 We know, brothers, that God loves you and has chosen you.
5 Our good news came to you not only in word, but also in power and in the Holy Spirit and with complete certainty, just as you know what we were like among you for your sakes,

EXAMPLE

6 and you became imitators of us and of the Lord, welcoming the Word in the midst of much affliction, with joy from the Holy Spirit,

JOY

7 with the result that you became a model for all those in Macedonia and in Achaia who believe.
8 Now the Lord's Word sounded out from you not only in Macedonia and Achaia, but in every place where your faith in God has become known, so that we don't need to say anything about it.
9 Indeed, they themselves tell us about the amazing sort of entrance that we had into your midst, and how you turned to God from idols to serve the living and true God,

Idols/God

10 and to wait for His Son from the heavens Whom He raised from the dead, Jesus, Who delivers us from the wrath that is coming.

Chapter 2

1 Now you yourselves know, brothers, that our entrance into your midst wasn't a waste of time,
2 but after we had suffered and had been treated violently at Philippi, as you know, yet God gave us boldness to speak the good news to you in the midst of much struggle.

BOLDNESS

1-12 God gives boldness to His approved teachers who have suffered and whose message, motives and methods are pure. Boldness involves self-giving (vs. 8), hard work (vs. 9), genuineness (vs. 10) and tender, loving concern (vss. 7, 11).

MOTIVATION
3 Our appeal didn't come from error or uncleanness or fraud;
CONSISTENCY
4 rather, just as we have been approved by God to be entrusted with the good news, so we speak,
HEART
not to please people but God Who tests our hearts.
METHODOLOGY
5 As you know, at that time we didn't use flattering words, or a pretext for greed (God is witness),
6 and we didn't seek glory from people—either from you or from others,
7 though as apostles of Christ we could have made heavy demands on you. Rather, we were as gentle in your midst as a nurse caring for her children.
LOVE
GIVING
8 We were so concerned for you that we were glad to give you, not only God's good news, but also a part of our very souls—because you became so dear to us.
9 Surely you remember, brothers, our labor and
WORK
toil; we worked night and day that we might not become a burden to any of you while we preached God's good news to you.
10 You (and God) are witnesses of how holy and righteous and irreproachable we were in our re-
ENCOURAGEMENT
lationships to you who believe.
11 You know that like a father dealing with his
COUNSELING
children, we urged and encouraged and charged
FATHER
each one of you
DISCIPLINE
12 to walk in a manner that is worthy of God,
CONSISTENCY
Who is calling you into His own empire and glory.
13 Now, for this reason, we also thank God
WALK
regularly, that when you received God's Word, that you heard from us, you didn't accept it as a human
SCRIPTURES
Word but rather, for what it truly is, God's Word, which is at work in you who believe.
EXAMPLE
14 You, brothers, became imitators of God's churches in Christ Jesus that are in Judea since you suffered from your own countrymen the same

11 Interesting incidental comment on child training. Cf. Eph. 6:4.

things that they did from the Jews,
15 who killed both the Lord Jesus and the prophets, and drove us out. They displease God and oppose all people — OPPOSITION
16 by trying to keep us from speaking to the Gentiles that they may be saved, thereby always filling the cup of their sins to the brim. But wrath has overtaken them at last.

17 Now, brothers, because we were forced to be separated from you for a brief time (in person, not in heart) we were all the more eager, out of great desire, to see you face to face.
18 Accordingly, we wanted to come to you (indeed, I, Paul, tried again and again), but Satan blocked our way. — SATAN
19 What is our hope or joy or winner's wreath about which we shall boast? Isn't it you in the presence of our Lord Jesus at His coming?
20 Yes, you are our glory and joy!

Chapter 3

1 So when we couldn't stand it any longer, we decided that the best thing to do would be to remain in Athens alone,
2 and we sent Timothy, our brother and God's fellow-worker in the good news of Christ, to establish you and to encourage you in your faith, — ENCOURAGEMENT
3 so that none of you might be shaken by these afflictions. After all, you know that we are appointed to this.
4 Even when we were with you, as you know, we told you beforehand that you were going to be afflicted, just as indeed it has happened; — PREVENTION SUFFERING
5 so, it was for this reason when I couldn't stand it any longer that I sent to learn about your faith, lest somehow the tempter had tempted you and — TEMPTATION

our labor would have been in vain.

6 But now Timothy has come back to us from you and has brought us the good news about your faith and love, and that you always have good memories of us, longing to see us just as we also long to see you.

SUFFERING
ENCOURAGEMENT

7 For this reason, **in all of our distress and affliction, we are encouraged about you** because of your faith;

8 indeed, now we live if you stand firm in the Lord!

9 How can we ever thank God adequately for you for all of the joy that we have experienced because of you in the presence of our God?

10 Night and day, we pray very earnestly that we may see your face to supply whatever is lacking in your faith.

11 Now may our God and Father Himself, and our Lord Jesus direct our way to you,

LOVE

12 and **may the Lord make your love for one another and for all people increase and abound, just as ours does for you,**

HEART

13 **so that He may establish your hearts irreproachable in holiness before our God and Father at the coming of our Lord Jesus with all His saints.**

CHAPTER 4

COUNSELING
WALK
SANCTIFICATION

1 Finally, brothers, we ask you and urge you in the Lord Jesus, as **you learned from us how you ought to walk and please God** (even as you are walking), that you continue to do so even more and more.

2 You know what authoritative instructions we gave you through the Lord Jesus.

3 Now **this is God's will: your sanctification.**

This means that you must abstain from sexual immorality,
4 that each of you must know how to acquire his own vessel in sanctification and honor
5 (not in the passion of desire like Gentiles who don't know God),
6 and that you must not go beyond the limits and take advantage of your brother in this matter, because the Lord is the Avenger in all of these things, as, indeed, we previously told you and solemnly declared to you.
7 God didn't call us to uncleanness, but rather to sanctification.
8 Consequently, whoever rejects this doesn't reject a human being but God, Who gives His Holy Spirit to you.
9 But you don't need me to write to you about brotherly affection, since you yourselves have been taught by God how to love one another;
10 indeed, you show love toward all the brothers throughout Macedonia. But we urge you, brothers, that you continue to do so even more and more,
11 and that you eagerly aspire to live a quiet life and mind your own business and to work with your hands as we have instructed you,
12 so that you may walk decently before outsiders and won't need to be dependent on anyone.
13 Now, we don't want you to be ignorant, brothers, about those who sleep, lest you grieve as others who haven't any hope.

SEXUAL SIN
MARRIAGE
DESIRE
PREVENTION
COUNSELING
HOLY SPIRIT
LOVE
QUIETNESS
WORK
COUNSELING
WITNESS
NEED
DEATH
GRIEF

3-8 Probably has to do with improper practices in acquiring a wife. In vs. 4, "to acquire his own vessel" means to acquire a wife (cf. I Pet. 3:7).

9 Love can be taught and can be learned more and more (vs. 10) because the basic ingredient of love is not feeling, but *obeying* (cf. I John 5:3).

11, 12 The purpose of work is to satisfy needs.

13 Grief in the Christian should be different. His hope in Christ becomes an anchor to keep him from drifting into despair.

13-18 These words were not given for controversy, but for comfort.

RESURRECTION

14 If we believe that Jesus died and rose again,
in the same way, through Jesus, God also will bring
with Him those who sleep.
15 This we say to you by the Lord's Word, that
we who remain alive until the coming of the Lord
surely will not get ahead of those who are asleep.
16 The Lord Himself will descend from the sky
with an assembling shout, with the voice of the arch-
angel, and with the trumpet of God, and the dead in
Christ will rise first,
17 then we who remain alive shall be caught up
together with them in the clouds as an escort to
welcome the Lord as He comes into the air, and so
shall we always be with the Lord.

COMFORT

18 Therefore **encourage one another with these
words.**

CHAPTER 5

1 But you don't need me to write to you about
the times and the seasons, brothers,
2 since you yourselves know quite well that the
Lord's Day will come like a thief at night.
3 When they are saying, "Peace and safety," at
that very time sudden destruction will come upon
them in the same way that labor pains come upon a
pregnant woman, and they certainly will not escape.
4 But you, brothers, are not in darkness for
that Day to surprise you like a thief;

LIGHT
ALERTNESS

5 **you all are sons of light and sons of the day.
We are not of the night or of darkness.**

**Sleep/
Alertness**

6 So then, **let's not sleep like others do, but rather
let's be alert and level-headed.**
7 **Those who sleep, sleep at night and those who
get drunk, get drunk at night.**
8 But since we are of the day, we must be level-

18 Cf. Heb. 10:25.

headed, putting on a breastplate of faith and love, and for a helmet the hope of salvation. — **PROTECTION**

9 God didn't appoint us to wrath, but rather to secure salvation through our Lord Jesus Christ,
10 Who died for us so that whether awake or asleep we may live together with Him.

11 Therefore, encourage one another and continue to build each other up, as indeed you have been doing. — **ENCOURAGEMENT**

12 Now we ask you, brothers, to recognize those who labor among you, and manage you in the Lord, and counsel you. — **RESPECT AUTHORITY COUNSELING**

13 Think quite highly of them in love because of their work. Be at peace among yourselves. — **LOVE**

14 And we urge you, brothers, counsel the idle, encourage the timid, support the weak, be patient with everyone. — **COUNSELING PROBLEMS**

15 See to it that nobody returns evil for evil, but rather always seek ways of doing good to one another and to all people. — **Evil/Good**

16 Always rejoice.
17 Pray regularly.

18 Give thanks in every situation; this is God's will for you in Christ Jesus. — **THANKS**

19 Don't quench the Spirit.
20 Don't dismiss the prophecies as if there were nothing to them;

21 but test all of them and retain those that are good. — **DISCERNMENT**

22 Abstain from every form of evil.

23 May the God of peace Himself sanctify you — **PEACE**

11 Cf. vs. 18.

12ff. Church authority should be respected.

14 How to handle persons with various sorts of problems: confront, encourage, help.

15 Cf. Rom. 12:17, 21. As one must *plan* to do good (Rom. 12:17), so here he is to seek after it. Both verses indicate the need for thought and effort beforehand.

completely; may your entire being—spirit and soul and body—be kept blameless for the coming of our Lord Jesus Christ.
24 The One Who calls you is faithful, and He will accomplish it.
25 Brothers, pray for us.
26 Greet all the brothers with a holy kiss.
27 I solemnly charge you by the Lord to read this letter to all the brothers.
28 May help from our Lord Jesus Christ be with you.

The Second Epistle of Paul to the THESSALONIANS

CHAPTER 1

1 Paul and Silvanus and Timothy to the church of the Thessalonians in God our Father and the Lord Jesus Christ.
2 May help and peace from God the Father and the Lord Jesus Christ be yours.
3 We ought always to thank God for you, brothers, as is appropriate, because your faith is
GROWTH growing so well and the love that every one of you has for one another is increasing so much
4 that we ourselves boast about you among God's
ENDURANCE churches for your endurance and faith in all your
SUFFERING persecutions and in the afflictions that you put up with.
5 This is a clear indication of God's righteous
JUDGMENT judgment that you may be considered worthy of God's empire, for which indeed you are suffering,
6 since it is just for God to repay affliction to those who are afflicting you,

7 and give rest to you who are being afflicted (and
to us) at the revelation of the Lord Jesus from the
sky with His mighty angels
8 in flaming fire, taking vengeance on those who
don't know God and who don't pay attention to
the good news of our Lord Jesus.
9 They will pay the penalty of eternal ruin and
separation from the presence of the Lord and from
the glory of His might
10 when He comes to be glorified by His saints
and to be admired by all those who have believed
(because our testimony to you was believed) on
that Day.
11 Indeed, we always pray this about you, that
our God may consider you worthy of His call, and
may fulfill every good intention and every faithful **DESIRE**
deed of yours by His power,
12 so that the Name of our Lord Jesus may be
glorified by you, and you by Him, in keeping with
the grace of our God and the Lord Jesus Christ.

CHAPTER 2

1 Now we ask you, brothers, concerning the
coming of our Lord Jesus Christ and our assem-
bling to meet Him,
2 not to be quickly shaken out of your senses or
disturbed, either by a spirit or by a word or by a
letter supposedly from us, saying that the Lord's
Day has come.
3 Don't let anyone deceive you in any way; you **DECEPTION**
see, that Day won't come until the apostasy first
takes place and then the lawless person is revealed
—the son of destruction—
4 who opposes and exalts himself above every-
thing that is said to be god or that is an object of
worship, so that he even sits in the temple of God,

demonstrating that he himself is a god.

PREVENTION

5 Don't you remember that when I was yet with you I used to tell you these things?

6 And you know what is holding him back at the present time so that he may be revealed at his time.

7 The secret of lawlessness is working already; only the one who now holds him back will do so until he arises out of the midst.

8 And at that time the lawless one will be revealed, whom the Lord Jesus will do away with by the breath from His mouth and will destroy by the brilliant splendor of His coming.

SATAN

9 The coming of the lawless one will be motivated by Satan with all sorts of lying powers and signs and wonders,

DECEIT

10 and with all sorts of unrighteous deceptions for those who are perishing because they refused to love the truth for their salvation.

11 So, for this reason, God will send them an

LIES

error that will cause them to believe the lie,

12 that all may be condemned who did not

PLEASURE

believe the truth but rather took pleasure in unrighteousness.

13 But we ought always to thank God for you, brothers dear to the Lord, because God chose you from the beginning for salvation by the Spirit's sanctification and by faith in the truth,

14 to which He called you by means of our good news that you might secure for yourselves the glory of our Lord Jesus Christ.

15 So then, brothers, stand firm and hold on to the traditions that you were taught by us either by word or by letter.

ENCOURAGEMENT

16 Now, may our Lord Jesus Christ Himself,

HOPE

and God our Father, Who loved us and by grace gave us eternal encouragement and good hope,

17 encourage your hearts and support you in every good work and word.

CHAPTER 3

1 Finally, brothers, pray for us that the Lord's Word may run freely and be glorified as indeed it was with you,
2 and that we may be liberated from eccentric and evil persons, because not everyone has faith.
3 But the Lord is faithful Who will support you and guard you from the evil one. **SATAN**
4 And we are convinced in the Lord that you are following and will follow those authoritative instructions that we are giving you.
5 May the Lord direct your hearts into God's love and into Christ's patience.
6 Now we authoritatively instruct you, brothers, in the Name of the Lord Jesus Christ to withdraw from every brother who is living in idleness and not in keeping with the tradition that you received from us. **IDLENESS DISCIPLINE ASSOCIATION EXCOMMUNICATION**
7 You yourselves know how you ought to imitate us, because we were not idle among you, **IMITATION EXAMPLE**
8 nor did we eat anyone's bread as a gift, but rather, night and day by labor and struggle we worked so that we might not be a burden to any of you. **WORK**
9 This was not because we didn't have the authority to do so, but that we ourselves might become models for you so that you may imitate us. **AUTHORITY EXAMPLE**
10 Indeed, even when we were with you, we gave you this authoritative instruction: "Whoever won't work shouldn't eat." **COUNSELING WORK**
11 We hear that some among you are living in a totally unstructured way, and busy at nothing ex- **STRUCTURE**

8 When necessary, Paul worked ceaselessly for money to meet his needs.

cept being busybodies!

WORK QUIETNESS

12 Now, such persons we authoritatively instruct and urge in the Lord Jesus Christ to work with quietness that they may eat their own bread.

13 And you, brothers, don't become weary in welldoing.

ASSOCIATION

14 Now, whoever doesn't obey what we say in this letter, mark that person and don't mix with him so that he may become ashamed of himself.

COUNSELING PEACE

15 And yet, don't regard him as an enemy, but rather counsel him as a brother.

16 May the Lord of peace give you His peace always in every way. The Lord be with all of you.

17 I (Paul) write this greeting with my own hand, and this is the indication in every letter that I have written it.

18 May help from our Lord Jesus Christ be with all of you.

The First Epistle of Paul to TIMOTHY

CHAPTER 1

HOPE

1 Paul, an apostle of Christ Jesus by order of God our Savior and of Christ Jesus our hope,

2 to Timothy, a true child in the faith: help, mercy and peace from God the Father and Christ Jesus our Lord.

Strange Doctrines/Love

3 As I urged you when I was going to Macedonia, remain at Ephesus so that you may give orders to certain persons to stop teaching different doctrines,

4 and stop paying attention to myths and endless genealogies that promote farfetched ideas rather than God's program which is furthered by faith.
5 Now the aim of this authoritative instruction is love that comes from a clean heart, a good conscience, and genuine faith.
6 Certain persons, by taking poor aim, have missed these things and have turned aside to empty discussion,
7 wanting to be teachers of the law but not understanding either the words they speak or those things that they insist upon with such assurance.
8 Now we know that the law is good whenever a person uses it lawfully,
9 aware of this, that the law was not laid down for the righteous but for the lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for those who murder fathers and those who murder mothers, for murderers in general,
10 for the sexually immoral, homosexuals, kidnapers, liars, perjurers, and everything else that is opposed to the healthy teaching
11 that was entrusted to me in the glorious good news from the blessed God.
12 I thank Christ Jesus our Lord Who strengthened me, that He considered me trustworthy, appointing me for service,
13 although prior to this I was a blasphemer and persecutor and a violent person. Yet I was shown mercy because ignorantly I acted in unbelief,
14 and our Lord's grace overflowed with faith and love in Christ Jesus.
15 The saying is trustworthy and deserves full acceptance that "Christ Jesus came into the world

LOVE
CONSCIENCE
DISCUSSION
LIFE-DOMINATING SINS
STRENGTH
ABUNDANCE

9, 10 Not that righteous men do not have to obey it, but rather that they are not condemned by it or fear it, *since they obey it.*

15, 16 Counselors should not be overwhelmed by the sin of counselees; God saved and transformed Paul—the foremost of sinners.

to save sinners," of whom I am the worst.
16 Yet it was for this very reason that I was shown mercy so that by me, the worst of sinners,
PATTERN EXAMPLE Jesus Christ might display His perfect patience as a pattern for those who are coming to believe on Him for eternal life.
17 Now to the King of eternity, incorruptible, invisible, the only God, be honor and glory forever and ever. Amen.

18 This authoritative instruction I entrust to you, Timothy, my son, in agreement with the
ENCOURAGEMENT prophecies about you that led me to you, that by their encouragement you may fight the good fight,
CONSCIENCE 19 retaining faith and a good conscience which some have thrust aside, thereby making shipwreck of their faith.
20 Hymenaeus and Alexander are among those
SATAN DISCIPLINE to whom I refer; I have handed them over to Satan so that they may be taught by discipline not to blaspheme.

CHAPTER 2

1 First of all, then, I urge that requests, prayers, petitions and thanksgivings be made for all sorts of persons;
2 for kings and all who are in high positions, so
PEACE that we may lead a peaceful and calm life in all godliness and seriousness.
3 This is good and acceptable before God our Savior,
4 Who wants all sorts of persons to be saved and to come to a full knowledge of the truth.
5 There is one God and one Mediator between

20 "Handed over to Satan" means excommunicated (i.e., put out of the church and into the world—Satan's arena).

1-4 Christians have no right to complain about politicians when they have not prayed faithfully for them.

God and human beings (Himself a human being),
Christ Jesus
6 Who gave Himself as a ransom payment for all
sorts of persons, a fact witnessed to at the right
time,
7 for which I was appointed a preacher and an
apostle (I am speaking the truth; I am not lying),
a teacher of the Gentiles in faith and truth.

ANGER
ARGUMENT

8 Therefore, in every place, I want men to
pray without anger or arguing, lifting up holy
hands.

WOMEN

9 So too, women should beautify themselves in
attractive clothing with modesty and moderation,
not with braided hair or gold or pearls or costly
clothing,

GOOD DEEDS

10 but with good deeds that match women who
claim to be religious.

SUBJECTION

11 Let a woman learn in silence with complete
submissiveness.
12 I don't permit a woman to teach or to exer-
cise authority over a man but to remain silent.
13 Adam was formed first, then Eve;
14 and Adam was not deceived, but the woman
being entirely deceived fell into transgression.
15 But women will be saved through childbear-
ing, if they continue in faith and love and sanctifi-
cation with good sense.

CHAPTER 3

1 The saying is trustworthy: "Whoever aspires
to become an overseer desires to do a fine work."
2 Therefore, an overseer must be beyond criti-
cism, the husband of only one wife, level-headed,

11-15 God, because of the creation and fall, has excluded women from the eldership of the church (teaching and ruling are the two functions of elders). That means that they cannot exert church authority. Informal (nonauthoritative) teaching or counseling is not excluded.

sensible, orderly, hospitable, able to teach,
3 not enslaved to wine, not a fighter, but lenient, uncontentious, not after money.

FAMILY MANAGEMENT

4 He must manage his own household well, keeping his children in subjection with complete dignity
5 (if someone doesn't know how to manage his own household, how can he care for God's church?),
6 not a new convert, lest becoming inflated with pride he might fall into the judgment of the devil.

REPUTATION

7 And he also must have a fine reputation among outsiders lest he fall into disgrace and into the devil's trap.

8 Deacons too must be serious, not double-tongued, not dependent upon much wine, not willing to accept dishonest gain,

CONSCIENCE TESTING

9 holding the secret of the faith with a clean conscience.
10 Moreover, they must be tested first, then if they are free from all suspicion, let them serve.
11 The women too must be serious, not slanderers, level-headed, faithful in everything.

MANAGEMENT

12 Deacons must be husbands of only one wife, who manage their children and their own households well.

FAMILY

BOLDNESS

13 Now those who serve well as deacons acquire a respected position for themselves and much boldness in the faith that is in Christ Jesus.

14 I write these things to you, hoping to come to you soon,
15 but if I am delayed, you will know by them

4 Husbands are to manage their households. Good management means oversight, guidance, responsibility, etc., but also involves mobilizing the gifts of all.

12 (Cf. also vs. 2). "Husbands of only one wife" (i.e., at any one time)—this forbids polygamy in office bearers, whose lives must set an example; it does *not* mean married only once (*gameo* is not used). Polygamous converts would not be required to abandon wives, but they could not become officers in the church.

how persons must behave in God's household, which is the church of the living God, a pillar and support of the truth.

16 Admittedly great, indeed, is the secret of godliness that

He appeared in flesh,
was vindicated in spirit,
was seen by angels,
was preached among the nations,
was trusted in the world,
was taken up in glory.

Chapter 4

1 Now here are the words that the Spirit plainly speaks: that in times later on some will turn away from the faith by paying attention to deceiving spirits and teachings of demons.

DECEPTION

2 through the hypocrisy of liars whose consciences have become as desensitized as if they were seared by a hot iron.

CONSCIENCE
LYING

3 They forbid people to marry and require abstinence from certain foods that God created to be shared with thanksgiving by those who believe and fully know the truth.

MARRIAGE

4 Everything created by God is good, and nothing is to be rejected if it is received with thanksgiving,
5 since it is sanctified by God's Word and prayer.

6 If you advise the brothers about these things you will be a good servant of Christ Jesus, nourished by the words of the faith and of the good teaching that you have followed closely.

7 But avoid godless and old-womanish myths, and discipline yourself for godliness;

Fables/ Discipline

2 Lying can lead to a desensitized conscience.
7 Godliness comes not instantaneously, automatically or effortlessly, but through discipline.

8 bodily exercise has limited value, but godliness is of unlimited value, holding promise for the present life and the life to come.

9 The saying is trustworthy and deserves full acceptance:

10 "We labor and struggle for this goal because we have set our hope on a living God," Who is the Savior of all sorts of men, that is, of those who believe.

11 Instruct and teach these things with authority.

EXAMPLE
SPEECH
BEHAVIOR

12 Don't let anybody despise your youth; rather, become a model for believers in speech, in behavior, in love, in faith and in purity.

13 Until I come pay attention to the public reading of Scripture, to exhortation, to teaching.

14 Don't neglect the gift that is in you, that was given to you by means of prophecy when the members of the presbytery laid their hands on you.

PRACTICE

15 Practice these things; be fully involved in them so that your progress may be apparent to everybody.

16 Pay attention to yourself and to your teaching. Continue in these things; by doing so you will save both yourself and those who hear you.

CHAPTER 5

1 Don't sharply rebuke an older man but appeal to him as if he were your father; deal with younger men as brothers,

2 older women as mothers, younger women as sisters, with absolute purity.

WIDOWS

3 Honor widows who really are widows.

3-16 Widows must be taken care of by remarrying (if young), by family, or (if in no other way) by the church. Cf. James 1:27 (to "visit" widows is, lit., to "look after," or "care for" them). See also John 19:25-27.

4 But if any widow has children or grandchildren,
let them learn to practice their religious duty to
their own household first, and repay something to
their parents; this is acceptable in God's sight.
5 Now the one who is really a widow, and has
been left all alone, has set her hope on God and
continues making requests and prays night and
day,
6 but the one who lives wastefully is dead while
she lives.
7 So, give these authoritative instructions that
they may be beyond reproach.
8 But whoever does not provide for his own, and
especially for the members of his own household,
has denied the faith and is worse than an un-
believer.
9 Enroll a widow only if she is not less than
sixty years old, was the wife of only one husband,
10 has a reputation for good works; if she has
brought up children, if she has been hospitable to
strangers, if she has washed the feet of saints, if she
has relieved the afflicted, if she pursued every sort of
good work.
11 But don't include younger widows; when
they experience sensual desires they want to marry
and thereby break their commitment to Christ,
12 and become guilty of setting aside their first
pledge of faith.
13 Besides, they learn to be idle persons, making
the rounds of people's houses, and not only idle
persons, but also gossips and busybodies speaking
things that they ought not.
14 I want younger widows, then, to marry, to
have children, to run their homes, and give the op-
ponent no opportunity for insult.
15 Already some have turned aside to follow
Satan.

FAMILY

FAMILY

CHURCH

IDLENESS

MARRIAGE

SATAN

FAMILY

16 If any believing woman has widows in her family, let her give them relief, so that the church may not be burdened and may relieve those who are really widows.

PAY

17 The elders who manage well should be considered worthy of double pay, especially those who are laboring at preaching and teaching.
18 The Scripture says, "Don't muzzle the ox while he is treading out the grain," and "The worker is worthy of his wages."

DISCIPLINE
WITNESSES

19 Don't receive a charge against an elder unless it is supported by two or three witnesses.

EXAMPLE

20 Those who go on sinning convict in the presence of all, so that the rest may fear.
21 In the presence of God and Christ Jesus and the chosen angels I solemnly call on you to observe these things without prejudice, doing nothing out of favoritism.
22 Don't lay hands on anybody hastily; don't share in the sins of others. Keep yourself pure.
23 (Don't drink only water from now on; rather use a little wine because of your stomach and your frequent ailments.)

SINS

24 The sins of some people are evident, directing you to your judgment of them, but the sins of others follow later.
25 So too good deeds are evident beforehand, and even those that aren't cannot remain hidden.

CHAPTER 6

1 All who are under the yoke of slavery must regard their lords worthy of full respect lest the Name of God and the teaching be blasphemed.
2 And those who have believing lords must not show any less respect because they are brothers, but on the contrary they must serve all the better

because those who benefit from their good service are believers and dear friends.

Teach and urge these things.

3 Whoever teaches differently and doesn't agree with the wholesome words of our Lord Jesus Christ, and the teaching that is in keeping with godliness,

4 is conceited, understands nothing. He has an unhealthy desire for discussions and controversies over words, from which come envy, strife, blasphemies, suspicions, evils,

ARGUMENT

5 incessant wranglings by persons with corrupted minds who are deprived of the truth, thinking about godliness in terms of gain.

MIND
MONEY
GODLINESS

6 Of course, there is great gain in godliness linked with contentment;

CONTENT-MENT

7 after all, we brought nothing into the world, and we can't carry anything out of it.

8 When we have food and clothing we shall be satisfied with these;

NEEDS

9 but those who determine to be rich fall into temptation and a trap and into many foolish and injurious desires that plunge people into ruin and destruction.

RICHES
DESIRES

10 For love of money is a root of all sorts of evils. Some, eager for money, have wandered away from the faith and have pierced themselves through with many sorrows.

MONEY

11 But you, man of God, flee these things; pursue righteousness, godliness, faith, love, endurance, meekness.

Flee/Pursue

12 Fight the good fight of faith. Lay hold on eternal life to which you were called when you made the good confession in the presence of many witnesses.

STRUGGLE

11 The Spirit's fruit is not produced passively, but by pursuing it (cf. II Tim. 2:22; Gal. 5:22, 23).

AUTHORITY

13 I instruct you with authority in the presence of God, Who gives life to all things, and Christ Jesus, Who made the good confession when testifying before Pontius Pilate,
14 to keep the commandment unspotted and free from suspicion until the appearance of our Lord Jesus Christ,
15 which in His own time will be publicly displayed by the blessed and only Sovereign, the King of kings and Lord of lords,
16 the only One Who has deathlessness, Who dwells in unapproachable light, Whom no person has ever seen nor can see, to Whom be honor and

AUTHORITY

eternal might! Amen.

RICHES

17 Authoritatively instruct the rich of this present age not to be haughty, nor to set their hope

Money/God

on the uncertainty of riches, but rather on God, Who richly provides everything for our enjoyment.

GIVING

18 They must do good, be rich in good deeds, be ready to give, generous,
19 laying up the treasure of a good foundation for the future so that they may lay hold on the life that is really life.

ERROR

20 Timothy, guard that which was entrusted to you, turning away from the irreligious chatter and contradictions of what is falsely labeled "knowledge,"
21 which some claim to have but by taking poor aim have missed the target of the faith.

May help be with you.

17-19 One reason why the church suffers from lack of funds is that pastors have failed to instruct rich members to give as they should.

20, 21 The Christian counselor is warned against all so-called "knowledge" that is irreligious or contradicts Christian truth. He is further warned that such knowledge is eclectically claimed to be Christian truth by some in the church. One takes poor aim when his target is the world's views (cf. II Tim. 2:14-19).

The Second Epistle of Paul to TIMOTHY

CHAPTER 1

1 Paul, an apostle of Christ Jesus by God's will
in agreement with the promise of life that is in
Christ Jesus,
2 to Timothy, my dear child:
help, mercy and peace from God the Fa-
ther and from Christ Jesus our Lord.
3 I thank God to Whom I give the service of
worship as my forefathers did with a clean con- **CONSCIENCE**
science, when I remember you regularly in my re-
quests night and day.
4 When I remember your tears, I long to see you
so that I may be filled with joy.
5 I recall your sincere faith that dwelt first in
your grandmother Lois and in your mother Eunice
and I am convinced dwells in you too.
6 For this reason I remind you to rekindle
into a flame God's gift that is in you through the
laying on of my hands;
7 I say this because God didn't give a spirit of **BOLDNESS**
cowardice, but of power and of love and of self- **Fear/Power**
restraint.
8 So then, don't be ashamed of the testimony
of our Lord or of me His prisoner, but rather share
with me my suffering for the good news by the
power of God,
9 Who saved us and has called us with a holy
calling not because of our deeds but because of His
own purpose and the grace that He gave us in
Christ Jesus before time began.
10 But now it has been manifested through the
appearance of our Savior Christ Jesus Who (on
the one hand) has broken the power of death and
(on the other) brought to light life and incorrup-

tion through the good news,
11 for which I was appointed a preacher and an
apostle and a teacher.
12 That is the reason why I also suffer these
things; but I am not ashamed because I know
Whom I have believed and am convinced that He
is able to guard what He has entrusted to me until
that Day.
13 Hold on to the pattern of healthy words
that you heard from me in the faith and love that
are in Christ Jesus;
14 guard the good deposit entrusted to you
through the Holy Spirit Who dwells within us.
15 You know this, that all those who are in
the province of Asia turned away from me, includ-
ing Phygellus and Hermogenes.
16 May the Lord show mercy to the household
of Onesiphorus because he often refreshed me,
and he wasn't ashamed of my chain.
17 Indeed, when he arrived at Rome he dili-
gently searched for me and found me,
18 (May the Lord grant him to find mercy from
the Lord in that Day!) and you know very well
the things he did to serve me at Ephesus.

CHAPTER 2

STRENGTH

1 **You, then, my child, find strength in the help
that Jesus Christ gives.**
2 And the things that you heard from me before
many witnesses pass along to trustworthy persons
who will be competent to teach others also.

16-18 God shows mercy to those who show mercy on others. Mercy is active (vs. 17), not merely a feeling of compassion.

1 Strength comes from help provided by Christ. Counselees cannot serve Him in their own strength. But, as vss. 2-7 indicate, the strength comes through faithful, patient doing of God's will.

3 Endure your share of suffering as a good soldier of Christ Jesus.
4 A soldier avoids becoming involved in everyday business activities so that he may please the one who enlisted him.
5 Again, an athlete isn't awarded the winner's wreath unless he competes according to the rules.
6 It is the laboring farmer who deserves to have the first share of the crops.
7 Consider what I am saying, because the Lord will give you understanding in all things.
8 Remember Jesus Christ, as One Who has risen from the dead, descended from David, according to the good news that I preach,
9 for which I am suffering wrong even to the point of being chained like a criminal. But God's Word is not chained!
10 Therefore I endure for the sake of the chosen ones, so that they too may obtain the salvation that is in Christ Jesus, together with eternal glory.
11 The saying is trustworthy:
"If we died with Him, we also shall live with Him;
12 If we endure, we also shall reign with Him;
If we deny Him, He also will deny us;
13 If we are unfaithful, He remains faithful,
because He cannot deny Himself."
14 Remind them about these things, solemnly calling on them in the presence of God not to argue about words, since that is of no use and tears down those who listen.
15 Do your best to present yourself to God tried and true, a workman who won't be ashamed, handling the Word of truth with accuracy.
16 But avoid irreligious chatter, because it will lead to even more ungodliness,

ARGUMENT
TALK

14-18 Cf. I Tim. 6:20.

17 and **their talk will eat its way like gangrene.** Included among them are Hymenaeus and Philetus,
18 who have missed the truth by taking poor aim, saying that the resurrection has already taken place, thus upsetting the faith of some.
19 However, God's foundation stands firm, having this seal inscribed on it: "The Lord knows those who belong to Him," and **"Let all who name the Lord's Name stand far off from iniquity."**

20 Now in a large house there are not only gold and silver containers, but also wood and earthen ones, and some are for honorable uses and others for dishonorable uses.
21 So then, whoever cleanses himself from these will be a container for honorable use, special, useful to the Master, ready for every good deed.

Flee/Pursue

22 Now **flee from youthful desires but pursue righteousness, faith, love, peace with those who call on the Lord from a clean heart.**
23 But avoid foolish and undisciplined speculations, knowing that they breed battles—
24 and the Lord's slave must not fight, but rather must be gentle toward everyone, apt to teach, tolerant,

OPPOSITION
REPENTANCE

25 in meekness correcting those who oppose, in hope **that God may bring them by repentance into the full knowledge of the truth,**
26 and that they may come to their senses and escape from the devil's trap, having been captured by him to do his will.

CHAPTER 3

1 But take note of this: **in the last days difficult times will set in.**

1 The last days (here: the last days of the old order in which Paul and Timothy were living).

2 People will be self-centered, money-seekers, braggers, arrogant, blasphemers, disobedient to parents, ungrateful, unholy,
3 heartless, merciless, slanderers, uncontrolled, untamed, haters of good,
4 informers, impertinent, pleasure-centered rather than God-centered,
5 having a form of godliness, but denying its power. Turn away from such people.
6 From among people like these are those who worm their way into houses and capture weak women who are loaded with sins and led by all sorts of desires,
7 who are always learning and never able to come to a full knowledge of the truth.
8 Just as Jannes and Jambres opposed Moses, so also these people oppose the truth; they are persons with corrupted minds, rejects when it comes to the faith.
9 But they won't get much further, because the folly of these people will be as plain to everyone as theirs also became.
10 You, in contrast, have closely followed my teaching, my way of life, my faith, my patience, my love, my endurance,
11 my persecutions, and the sufferings that I underwent at Antioch, at Iconium and at Lystra, what persecutions I bore. But the Lord rescued me from all of them.
12 In fact, all who want to live a godly life in Christ Jesus will be persecuted.
13 And evil persons and imposters will go on to their worst, deceiving and being deceived.
14 You, however, must continue in those

SIN

EXAMPLE

PERSECUTION

2-5 Counselors and counselees must *avoid* persons like this. The viewpoints of such individuals cannot be accepted. Viewpoints and life styles must not be separated.

things that you learned and are convinced of, knowing from whom you learned them,
15 and that from childhood you have known the sacred Scriptures, that are able to make you wise about salvation through faith in Christ Jesus.
SCRIPTURES INSPIRATION 16 All Scripture is breathed out by God and useful for teaching, for conviction, for correction and for disciplined training in righteousness,
SUFFICIENCY 17 in order to make the man of God adequate, and to equip him fully for every good task.

CHAPTER 4

1 In the presence of God and of Jesus Christ, Who is going to judge the living and the dead, and by His appearing and His empire, I solemnly call on you to
PREACHING 2 preach the Word, be at it in season and out of season. Convict, reprove, urge with complete patience and full teaching.
3 A time is coming when they won't put up with healthy teaching, but rather, because they want their ears scratched, they will heap up teachers who
DESIRE are in keeping with their own desires.
4 And (on the one hand) they will turn away from the truth while (on the other) they will turn aside to myths.
5 But you, be level-headed in all of it, endure hardship, do the work of an evangelist, carry out

14-17 In times like these the Scriptures will sustain. Counselors will find in the Bible all they need to do the work of changing counselees. Change involves four factors: teaching (a clear understanding of what God requires), conviction (an acknowledgement that one has not met those requirements), correction (confession, forgiveness and righting of wrongs), training (so that the new righteous ways are rehabituated into the life for the future). The Scriptures provide all that is needed to bring about such change.

2 Preaching involves the same elements as counseling.

3, 4 Teaching grows out of desires (good or bad) and cannot, therefore, be divorced from the person who adopts it.

your service to the full.

6 As for me, I am already being poured out like a drink offering, and the time for my departure has arrived.

7 I have fought the good fight, I have finished the race, I have kept the faith.

8 What is left for me is the winner's wreath of righteousness lying at a distance, that the Lord, (Who is the righteous Judge) will award to me on that Day; and not to me alone but also to all those who have loved His appearing.

9 Do your best to come to me soon;

10 Demas has deserted me because he loved the present age, and went off to Thessalonica; Crescens has gone to Galatia, Titus to Dalmatia.

11 Luke alone is with me. Get Mark and bring him along with you since he is useful in serving me.

12 I sent Tychicus to Ephesus.

13 When you come, bring the traveling cloak that I left with Carpus at Troas, and the scrolls (especially the parchments).

14 Alexander the coppersmith did many evil things to me; the Lord will repay him in a manner that is in keeping with his deeds.

15 You also must be on guard against him, since he opposed our message. **OPPOSITION**

16 At my first defense nobody stood by me; instead, everybody deserted me. (May it not be counted against them!) **DESERTION**

17 But the Lord stood with me and strengthened me so that through me the proclamation might be fully preached and all the Gentiles might hear it. And I was rescued from the lion's mouth. **STRENGTH**

18 The Lord will rescue me from every wicked act and will save me for His heavenly empire. To Him be glory forever and ever! Amen.

14 Cf. Rom. 12:14-21.

19 Greet Prisca and Aquila and the household of Onesiphorus.
20 Erastus remained at Corinth, but I left Trophimus sick at Miletus.
21 Do your best to come before winter. Eubulus greets you along with Pudens and Linus and Claudia and all of the brothers.
22 The Lord be with your spirit. May help be with you.

The Epistle of Paul to TITUS

CHAPTER 1

1 Paul, a slave of God and an apostle of Jesus Christ to promote the faith of God's chosen people and the full knowledge of the truth that brings
GODLINESS about godliness
2 that is based on the hope of eternal life that God, Who doesn't lie, promised before time began,
3 and at just the right time has made plain by the preaching with which I have been entrusted by the order of God our Savior;
4 to Titus, who is a true child according to the faith that we share: help and peace from God the Father and from Christ Jesus our Savior.
5 The reason why I left you behind in Crete
ORDER was so that you might set straight those things that were left undone, and appoint elders in

5 Titus is a book of church order. It is an authoritative directive (2:15) for setting up a congregation, intended to prepare a people zealous for good deeds.

every city according to the program that I laid out for you—
6 whoever is beyond suspicion, is the husband of only one wife, who has trustworthy children not open to a charge of incorrigibility or rebellion.
7 An overseer, as God's steward, must be beyond suspicion, not one who wants his own way, not hotheaded, not dependent on wine, not a fighter, nor greedy for money;
8 rather, he must be hospitable, one who loves whatever is good, self-restrained, fair, holy, self-controlled,
9 holding firmly to the teaching of the trustworthy Word, that he may be able both to encourage by healthy teaching, and convict of their error those who object.
10 There are many rebellious persons, vain-talkers, and deceivers, especially of the circumcision party,
11 whose mouths must be shut because they are upsetting whole households by teaching things that they shouldn't for the sake of shameful gain.
12 One of themselves—one of their own prophets—said, "Cretans are always liars, evil beasts, lazy gluttons."
13 This testimony is true. For this reason, rebuke them sharply, that their faith may remain healthy, **REBUKE**
14 not paying attention to Jewish myths and commandments of people who turn away from the truth.
15 Everything is clean to those who themselves are clean; but to those who are dirty and unbelieving nothing is clean, but both their minds and consciences are dirty. **CONSCIENCE**

13 Rebuke is necessary for maintaining a healthy faith. Counselors must remember this fact.
15, 16 The man pollutes the thing, not the reverse.

INCONSISTENCY

16 They claim to know God but they deny Him by what they do. They are abominable and disobedient and have failed in doing every good work.

CHAPTER 2

1 But as for you, speak things that are in keeping with healthy teaching.

2 Older men must be taught to be level-headed, serious, self-restrained, healthy in faith, in love, and in endurance.

WOMEN

3 Older women, similarly, must be taught to conduct themselves with an outward bearing that is

SLANDER
DRUNKENNESS

appropriate to holy persons, not being slanderers, nor slaves of much wine. They must be teachers of what is good

4 so that they may train the young women to show affection to their husbands and to their children,

5 to be self-restrained, pure, housekeepers, kind, submitting themselves to their husbands, that God's Word may not be blasphemed.

MEN

6 The younger men, similarly, you must encourage to be self-restrained.

7 You yourself must exhibit in everything that you do a pattern of good deeds, integrity in your teaching, seriousness,

8 and healthy speech that cannot be censored, so that an opponent may be put to shame because he has nothing bad to say about us.

Subjection/
Argumentative

9 Slaves must submit to their own masters in everything, seek to satisfy them, but must not talk back to them.

SLAVES

10 They must not become involved in petty

3-5 Counselors may call upon older godly women to help them in giving such counsel to younger women.

thefts, but demonstrate that they can be trusted in everything, so that in every way they may make the teaching of God our Savior inviting.

DEMONSTRATION OF THE FAITH

11 God's saving grace has appeared to all sorts of people,
12 training us to turn down irreligion and worldly desires and to live seriously and righteously and in a godly way in the present age,

DESIRE
Deny/Live

13 expectantly awaiting the joyous hope, even the appearance of the glory of our great God and Savior Jesus Christ,
14 Who gave Himself for us to redeem us from all iniquity and to cleanse for Himself a people who are all His own, zealous for good deeds.
15 Speak these things; urge and convict, with recognition that you have full authority to give orders. Let nobody disregard you.

AUTHORITY

Chapter 3

1 Remind them to submit to rulers and authorities, to obey them and to be ready to participate in every good activity,

SUBJECTION
GOOD DEEDS

2 to insult nobody, not to be quarrelsome; to be gentle, demonstrating full consideration for every person.

DEMONSTRATION OF FAITH

3 At one time we too were foolish, disobedient, deceived, and enslaved to various desires and pleasures, going along through life with malice and envy, hated by others and hating them.

SINS
DESIRE

4 But when the goodness and deep affection that God our Savior has for people appeared, He saved us,
5 not because of deeds that we did in righteousness, but according to His mercy through the washing of regeneration and renewal, that come from the Holy Spirit,

6 Whom He poured out effusively on us through
Jesus Christ our Savior
7 so that by being justified by His grace we might
become heirs to the hope of eternal life.
8 This is a trustworthy saying.

Now, I want you to insist on these things
with assurance so that those who have believed in
God may be concerned to engage in good deeds.
USEFULNESS These things are good and useful to people.
ARGUMENT 9 But avoid stupid arguments, questions about
genealogies, strife and battles over the law, because
these are useless and worthless.
COUNSELING 10 After confronting him in counseling once or
DIVISIVENESS twice, give up on a divisive person, and have noth-
ing more to do with him,
11 knowing that this sort of person is twisted and
is self-condemned by his sinful ways.

12 When I send Artemas or Tychicus to you,
do your best to come to me in Nicopolis, since I
have decided to spend the winter there.
13 Do your best to supply everything that Zenas
the lawyer and Apollos need for their trip; be sure
they lack nothing.
GOOD DEEDS 14 Let our people learn to engage in good deeds
to meet pressing needs so that they may not be
unfruitful.

15 All who are with me greet you; greet our
affectionate friends in the faith.

May help be with all of you.

9, 10 There are times not to continue counseling. When a person is dividing the flock and fails to profit from early counsel, he must be dealt with swiftly for the sake of the flock. Usually, excommunication comes too late (after he has succeeded in splitting the church) in such cases. Here, one or two attempts to reach him are said to be enough (cf. III John, where the apostle made one attempt to reach Diotrephes prior to condemning him). Cf. Rom. 16:17, 18.

14 Teaching the need to engage in good deeds to meet problems that arise is a counselor's task. Often needs create new activities.

The Epistle of Paul to PHILEMON

1 Paul, a prisoner of Christ Jesus, and our brother Timothy to our dear friend and co-worker Philemon,
2 and to Apphia our sister, and Archippus our fellow soldier and to the church at your house:
3 May help and peace from God our Father and from the Lord Jesus Christ be yours.
4 I always thank my God whenever I mention you in my prayers,
5 because I hear of your love and faithfulness that you show toward the Lord Jesus and toward all the saints,
6 praying that this sharing of your faith may have the effect of bringing about a full knowledge of all the good things that we have in Christ.
7 I say this because I have enjoyed much happiness and encouragement from your love because you have revived the hearts of the saints, brother.
8 So then, although I am quite free in Christ to order you to do the proper thing,
9 because of love I prefer to appeal to you—as Paul, an old man, and now also a prisoner of Christ Jesus—
10 I appeal to you for my child Onesimus to whom I have given birth in my bonds,
11 who once was useless to you but now has become useful both to you and to me.
12 I am sending him back to you, though in doing so I send my very heart.
13 I wanted to keep him with me that he might serve me in the bonds of the gospel on behalf of you.
14 Yet without your consent I didn't want to do NEED

14 Note Paul's care in not demanding what he could, but what he suspects Philemon will do anyway—for the growth and welfare of the latter.

anything, so that your goodness might not arise out of necessity but voluntarily.

15 Perhaps, then, this is why he left you for an hour—that you might have him back forever,
16 no longer as a slave, but more than a slave, as a dear brother (especially to me, but how much more to you) both in the flesh and in the Lord.

17 So then, if I am your partner, receive him as you would me.
18 And if he wronged you in any way, or owes you something, charge that to my account.
19 I Paul write this with my own hand; I will repay it. (I'm not mentioning the fact that you owe me even your very self.)
20 Yes, brother, I need some help from you in the Lord; revive my heart in Christ!

21 I write to you, confident of your obedience, knowing that you will do even more than I have suggested.
22 At the same time get a room ready for me, because I hope that through your prayers I shall be given to you.

23 Epaphras, my fellow prisoner in Christ Jesus, greets you,
24 along with Mark, Aristarchus, Demas, and Luke, my co-workers.

25 May help from the Lord Jesus Christ be with your spirit.

Counselors must follow this pattern. But that is different from expecting a counselee who doesn't know what to do or who doesn't want to do it, to do so on his own.

21 Paul expects much and says so; here is excellent motivation.

The Epistle to the HEBREWS

CHAPTER 1

1 It was in a number of stages and in a variety
of ways that God spoke to our fathers in the past
by the prophets.
2 But in these last days He has spoken to us by
His Son, Whom He appointed Heir of everything,
and through Whom He made the ages.
3 He is the radiance of His glory and the perfect
representation of God's very being. He sustains
everything by His powerful word. And when He
had accomplished the cleansing of sins, He sat
down at the right hand of the Majesty in the
heights.
4 He became as much superior to the angels as the
name He has inherited is more excellent than theirs.
5 To which of the angels did God ever say,
"You are My Son; today I have begotten
You"?
And again:
"I will be a Father to Him
and He will be a Son to Me"?
6 And again, when He brings His First-born into
the world, He says,
"All of God's angels must worship Him."
7 Now referring to the angels He says,
"He makes His angels winds
and His servants a flame of fire."
8 But referring to the Son:
"Your throne, O God, is forever and ever,
and the rod of Your empire is the rod of
uprightness.

Hebrews was written to warn Jewish Christians who were beginning to suffer for their faith not to turn back to the shadows of Judaism, which are inferior to the realities in Christ.

9 You have loved righteousness and You
hate lawlessness;
therefore God, Your God, has anointed
You
with the oil of gladness beyond Your
companions."
10 And:
"You, Lord, laid the earth's foundations
at the beginning,
and the heavens are the works of Your
hands.
11 They will be destroyed but You remain;
they will all grow old like a garment
12 and You will roll them up like a robe.
Like a garment they will be changed,
but You are the same and Your years will
not come to an end."
13 Now, to which of the angels has He said at
any time,
"Sit at My right hand
till I put Your enemies under Your feet
like a footstool"?
14 Aren't they all ministering spirits sent off to
serve for the benefit of those who are going to in-
herit salvation?

CHAPTER 2

1 So then, we must pay all the more attention
to what we have heard so that we won't drift away
from it.
2 If the word spoken through angels was certain,
and every transgression and disobedience received
its full punishment,
3 how can we escape if we neglect such a great
salvation? It was at the outset declared by the

SCRIPTURES

Lord, and it was confirmed to us by those who heard Him.
4 God also testified to it by signs, wonders, all sorts of miracles and gifts from the Holy Spirit, distributed as He wished.

HOLY SPIRIT

5 Now it wasn't to angels that He subjected the coming world, about which we are speaking.
6 And somebody at some place has testified:

"What is man that You remember him
or a son of man that You should take care of him?
7 You made him for a short time lower than the angels;
You crowned him with glory and honor
8 and subjected everything beneath his feet."

And, in subjecting "everything" to him, He didn't leave anything that isn't subject to him. Of course, at the present time we don't see everything subject to him.
9 But we do see Jesus, Who for a short time was made lower than the angels, crowned with glory and honor because He suffered death, so that by God's grace He might taste death for all sorts of people.
10 It was fitting that He, for Whom and by Whom everything exists, in leading many sons to glory, should make the Leader of their salvation perfect through suffering.

SUFFERING

11 Both the One Who sanctifies and those who are being sanctified are all from One. That is why He isn't ashamed to call them "brothers" when He says,
12

"I will announce Your name to My brothers;
In the midst of the church I will sing a hymn to You."

10 Cf. Rom. 11:36; Rev. 4:11.

13 And again,
"I will put My trust in Him."
And once more,
"Here I am and the children whom God gave to Me."

14 So then, since the children have had blood and flesh in common, He likewise shared these things with them, so that by His death He might
DEATH destroy the one who has the power of death, that is,
SATAN the devil—
FEAR 15 and deliver those who, by fear of death, were subjected to slavery throughout their entire lifetime.

16 Now, of course, it wasn't for angels that He undertook this; rather, He undertook it for Abraham's seed.

17 That is why He had to become like His brothers in every way, so that He might become a
MERCY merciful and faithful High Priest in what is related to God, to make propitiation for the people's sins.

TEMPTATION 18 Because He Himself was tempted in His suffering, He is able to help those who are being tempted.

Chapter 3

1 The result of which, holy brothers, is that you who share in a heavenly calling must regard Jesus as the Apostle and High Priest of our confession.

2 He was faithful to the One Who appointed Him, just as Moses also was in all His house.

3 Yet He has been considered worthy of greater

14, 15 Cf. I Cor. 15:55-58. The fear (of the sting) of death no longer need hold Christians in its power. Satan's power to make Christians fear death has been taken away by the cross. Cf. also I John 4:18.

17, 18 Cf. 4:15; I Cor. 10:13.

honor than Moses; just as much so as the builder of a house has honor above the house.
4 Every house, of course, is built by somebody, but God is the Builder of everything.
5 So, on the one hand, Moses was faithful in His whole house as a servant, testifying to things that would be disclosed in the future;
6 on the other hand, Christ was faithful over His house as a Son. And we are His house if we hold firmly to the confidence and pride that we have in our hope.[1]

PERSEVERANCE
HOPE

7 So then, as the Holy Spirit says,
"Today, if you hear His voice,
8 don't harden your hearts as in the revolt
during the day of testing in the desert,
9 where your fathers tried and proved Me
and saw My works for forty years.
10 As a result I became very angry with that
generation and I said, 'Their hearts are
always going astray; they haven't known
My ways.'
11 As I swore in My wrath,
'They will never enter into My rest.' "

HEART

12 Watch out, brothers, so that there won't be in any of you an evil, unbelieving heart that would turn you away from the living God.

UNBELIEF

13 Instead, encourage one another every day, as long as we can still call it "today," so that none of you will become hardened by sin's deceiving ways.
14 (We have become sharers of Christ if, indeed, we hold firmly till the end to the assurance that we had at the beginning.)

ENCOURAGEMENT

15 It is just as in what is said,
"Today if you hear His voice,
don't harden your hearts as in the revolt."

[1] Some MSS add, *firm to the end.*

16 Who were they who revolted when they heard? Wasn't it all those who left Egypt under Moses' leadership?
17 And with whom was He angry for forty years? Wasn't it with those who sinned, whose corpses fell in the desert?
18 And to whom did He swear that they would never enter into His rest, if it wasn't to those who disobeyed?
19 So we see that they weren't able to enter in
UNBELIEF because of unbelief.

Chapter 4

1 Therefore, since the promise of entering into His rest still remains, let us be concerned that none of you might seem to have come short of it.
2 Indeed, the good news came to us just as it did to them; nevertheless, the word that they heard was of no benefit to them because it wasn't mixed with faith by those who heard it.
3 Now we who believe do enter into that rest, as He said:

"As I swore in My wrath,
'They will never enter into My rest,' "

even though His works had been completed from the foundation of the world.
4 He has spoken somewhere about the seventh day this way: "And God rested on the seventh day from all His works."
5 And, again, in this place: "They will never enter into My rest."
6 Since, then, it remains for some to enter into it, and those who previously had the good news announced to them didn't enter because of disobedience,

7 He again marks out a certain day, "Today,"
saying after so long a time by David, as He said
before,

"Today if you hear His voice,
don't harden your hearts."

8 You see, if Joshua had given them rest,
He wouldn't have spoken later on about an-
other day.

9 So then, there remains a Sabbath rest for God's
people

10 (once a person enters into His rest, he stops
working, just as God stopped working).

11 Therefore, let us make every effort to enter
into that rest so that nobody will fall by the same
pattern of disobedience.

EXAMPLE
DISOBEDIENCE

12 God's Word is alive and active, sharper
than any two-edged sword, penetrating deeply
enough to cut open soul and spirit and joints and
marrow; it can judge the desires and thoughts of
the heart.

SCRIPTURES

DESIRE
HEART

13 And, before Him no creature can hide, but all
are naked and vulnerable to the eyes of Him to
Whom we must give an account.

ACCOUNTA-
BILITY

14 Since, then, we have a great High Priest
Who has gone through the heavens—Jesus, God's
Son—let us hold to our confession.

15 We don't have a high priest who isn't able
to sympathize with our weaknesses, but One Who
has been tempted in every way that we are, yet
without sin.

EMPATHY
TEMPTATION

16 So then, let us come close to the throne of
grace with boldness, that we may receive mercy
and find help just when we need it.

BOLDNESS
PRAYER

12, 13 The Scriptures can bring conviction of sin; they describe sinners through and through. The Word doesn't divide soul from spirit, etc., but divides (or cuts open) each of them.

15 Cf. 2:18.

16 Boldness (openness of access) before God leads to boldness with others.

CHAPTER 5

1 Now every high priest among men is appointed to represent men in matters related to God so that he may offer gifts and sacrifices for sins.
2 He is able to act gently toward the ignorant and wayward since he himself is inextricably involved in weakness.
3 But because of this he is obligated to offer sacrifice for his own sins as well as for those of the people.
4 Now a person doesn't take this honor upon himself, but, on the contrary, he is called by God just as Aaron was.
5 So too, Christ didn't exalt Himself to become a High Priest, but, rather, He was appointed by the One Who said to Him,

> "You are My Son; I have begotten You today."

6 Similarly He says in another place:

> "You are a Priest forever according to Melchizedek's order."

PRAYER

7 During the days when He was here in flesh, He offered specific requests and prayers for help with audible cries and tears to the One Who was able to save Him from death, and He was heard because of His reverence.

OBEDIENCE SUFFERING

8 **Even though He was a Son, He learned obedience from what He suffered;**
9 and having been perfected, He became the Origin of eternal salvation to those who obey Him,
10 and He was introduced by God as High Priest according to Melchizedek's order.

11 We have a lot to say about this, but it is

8 Obedience must be *learned;* that means that it may be taught. And counselors often must teach it.
11 Dull *in* hearing means to hear but not to heed (cf. 6:11, 12).

hard to explain since you have become dull in hearing.

12 Indeed, because of the length of time that has expired you ought to be teachers, yet you need somebody to teach you the basic presuppositions of God's revelation once again. You need milk, not solid food.

INCONSISTENCY
PRESUPPOSITIONS

13 The truth is that everybody who feeds on milk is inexperienced with the righteous Word; he is still a baby.

14 Solid food is for mature people, for those whose faculties have been trained by practice to distinguish good from evil.

HABITUATION
SCRIPTURES
PRACTICE

CHAPTER 6

1 So then, leaving the elementary teachings about Christ, we must advance toward maturity, not again laying a foundation of repentance from dead works and of faith toward God,

2 of teaching about baptisms, of laying on of hands, of the resurrection of the dead and of eternal judgment.

3 And this is exactly what we are going to do, if indeed, God permits.

4 We will do this because it is impossible to renew again to repentance those who have once been enlightened, who have tasted of the heavenly gift and have become sharers of the Holy Spirit,

REPENTANCE

5 and have tasted the goodness of God's Word and the miracles of the coming age,

6 if they fall away, because they themselves cru-

13, 14 Righteous responses become "second nature" to those who (by practice) have become accustomed to living by the Scriptures. Thus the Scriptures *train* in righteousness (cf. II Tim. 3:16).

1-9 Vs. 9 shows that these verses apply to unbelievers who have made a false profession of faith.

cify God's Son all over again and publicly disgrace Him.
7 Now ground that drinks up the rain that frequently waters it and bears vegetation that is useful to those who farm it receives God's blessing,
8 but ground that bears thorns and thistles is worthless, and is close to being cursed and finally burned.
9 Even though we speak this way, dear friends, we have been convinced of better things about you —things that are true of those who have salvation.
10 We say this because God isn't unjust so that He forgets your work and the love that you showed for His name by serving His saints in the past and at present.
11 Now we want each one of you to show the same eagerness to the very end with regard to the full assurance of hope,
12 so that you won't become dull but imitators of those who through faith and patience inherit the promises.

HOPE
ASSURANCE
EXAMPLE

13 When God made a promise to Abraham, since He didn't have anybody greater to swear by, He swore by Himself
14 in these words, "I will surely bless you and bless you and multiply you and multiply you."
15 And so because Abraham waited patiently, he got what was promised.
16 Human beings swear by somebody who is greater, and the oath as confirmation ends all arguments.
17 So when God determined to show the heirs of the promise more forcefully the unchangeable nature of His purpose, He did it by interposing an

11 Hope in the Scriptures is never a hope-so, but rather a certain expectation based upon the promises of God (cf. Titus 2:13—"the blessed hope," or "happy expectation," or "joyous anticipation").

oath between them and Himself.
18 The result was that by two unchangeable things, in which it is impossible for God to lie, we who have fled for protection might have strong encouragement to lay hold of the hope set before us.
19 We have this hope as a safe and secure anchor for the soul; it is one that enters into the place on the inner side of the curtain
20 where Jesus has entered as a Forerunner on our behalf by becoming an eternal High Priest after the order of Melchizedek.

HOPE

Chapter 7

1 Now this Melchizedek, king of Salem, priest of the Most High God, met Abraham when he returned from the defeat of the kings and blessed him,
2 and Abraham divided a tenth part of all the spoils with him. First, his name means "king of righteousness"; then he is also king of Salem, which means "king of peace."
3 Without father or mother or ancestral lineage, without a beginning of days or end of life, but like God's Son, he remains a priest perpetually.
4 See how great he was. Abraham, a patriarch, gave a tenth of the spoils to this man.
5 And Levi's sons, who receive the priestly office, are commanded by the law to take tithes from the people (that is, their own brothers) even though they are Abraham's descendants.
6 But this man, who didn't have their ancestral lineage, took tithes from Abraham and blessed him who had the promises!
7 Now it is beyond all dispute that the lesser is blessed by the greater.

8 Here tithes are received by dying men; there,
by one of whom it is witnessed that he lives.
9 So, one might even say that Levi, who received
tithes, paid tithes through Abraham,
10 since he was still in his forefather's loins when
Melchizedek met him.

11 Now, then, if perfection could have been attained through the Levitical priesthood (it was on the basis of it that the people had been given the law), why would there still be a need for another priest to be appointed after Melchizedek's order rather than to be named after Aaron's order?
12 When there is a change of priesthood, there
also must be a change of law.
13 The One about Whom these things are said
belonged to a different tribe, from which nobody
has ever attended to the altar.
14 Now it is perfectly clear that our Lord arose
from the tribe of Judah, and with reference to that
tribe Moses said nothing about priests.
15 And this becomes even more evident when
another Priest like Melchizedek arises,
16 Who has become such, not according to a
commandment that requires fleshly qualifications,
but rather according to the power of an indestructible life.
17 It is witnessed of Him,

"You are a Priest forever
according to Melchizedek's order."

18 On the one hand, a former commandment is
set aside because of its weakness and uselessness
HOPE 19 (the law didn't make anything perfect); on
the other hand, a better hope is introduced by
which we come close to God.

20 And it wasn't without an oath! On the one hand, they became priests without any oath-taking,
21 but on the other hand, He became one by

oath-taking when God said to Him,

"The Lord swore, and will not change His mind,
'You are a Priest forever.' "

22 By so much more, then, has Jesus become the guarantee of a better covenant.

23 There were a lot of those priests, because death kept them from continuing in office,
24 but He holds His priesthood permanently, because He remains forever.
25 It is this fact, indeed, that makes Him able to save completely those who come close to God through Him, because He always lives to intercede for them.

26 Now, of course, such a High Priest was suited to us; One Who is holy, innocent, unstained, set apart from sinners and Who has become more exalted than the heavens.
27 He doesn't have to offer daily sacrifices like the other high priests, first for His own sins, then for the sins of the people. He offered a sacrifice for their sins once for all when He offered up Himself.
28 The law appoints as high priests men who have weakness, but the oath-taking that came after the law appoints a Son Who has been perfected forever.

Chapter 8

1 Now the main point of what has been said is this: we have such a High Priest! He sat down at the right hand of the throne of the Majesty in the heavens,
2 a Minister of the sanctuary and the true tabernacle that the Lord, not human beings, set up.
3 Every high priest is appointed to offer both gifts and sacrifices, from which fact arises the

necessity of this Priest's having something to offer.
4 So, then, if He were on earth, He wouldn't be
a priest, since there are priests who offer such gifts
according to the law.
5 They serve a copy and a shadow of the heav-
enly things. This is evident from the warning
Moses was given when he was about to complete
the tabernacle: "See to it that you make every-
thing according to the pattern shown to you on the
mountain."
6 But now the ministry that He has received is
as superior to theirs as the covenant of which He is
the Mediator is better than the former one, because
it has been enacted on the basis of better promises.
7 Now if that first covenant had been fault-
less, there wouldn't have been any reason to seek a
place for a second.
8 But He finds fault with them when He says,
"See, the days are coming, says the Lord,
when I will complete a new covenant
with Israel's house and Judah's house.
9 It won't be like the covenant that I made
with their fathers in the day when I took
them by the hand to lead them out of the
land of Egypt,
because they didn't continue to keep My
covenant,
and I left them alone, says the Lord.
10 But this is the covenant that I will contract
with Israel's house after those days, says
the Lord:
I will put My laws into their minds
and I will write them on their hearts,
and I will be their God
and they will be My people.

10 Mind and heart are set in synonymous parallel, not set over against one another.

11 And a citizen won't teach his neighbor
or each one his brother, saying,
'Know the Lord,'
because all will know Me,
from the least to the greatest of them;
12 I will be merciful toward their unrighteous deeds
and I won't remember their sins ever again."

FORGIVENESS

13 By speaking about a "new" covenant, He has made the first obsolete. And whatever is becoming obsolete and aging is ready to disappear.

Chapter 9

1 Now, indeed, the first had regulations for worship and a sanctuary of a worldly sort.
2 The first tabernacle, called the "Holy Place," was furnished with the lampstand, the table and the presentation bread.
3 Beyond the second curtain was a tabernacle called "The Holy of Holies"
4 that had the golden altar of incense and the ark of the covenant that was covered on all sides with gold (in which were a golden pot containing manna, Aaron's rod that budded and the tablets of the covenant).
5 And above it were the cherubim of glory overshadowing the mercy seat. But it isn't possible to speak in detail about these things at this time.
6 So the first tabernacle was furnished with these things and the priests regularly enter the first tabernacle to accomplish their ministries.
7 But into the second only the high priest enters, and that once, and once only, each year; and not without blood, which he offers on behalf of himself and the people's sins of ignorance.

8 By this the Holy Spirit is showing that the
way into the Holy of Holies hadn't yet been
cleared as long as the first tabernacle was still
standing.
9 This is a parable for the present time that
shows that both the gifts and the sacrifices that are
CONSCIENCE being offered aren't able to perfect the conscience
of the worshiper.
10 They have regulations that have to do with
the flesh, depending only on foods and drinks and
different kinds of baptisms, set up until the time
of correction.

11 But when Christ made His presence known
as High Priest of the good things that have come,[1]
He went through the greater and more perfect
tabernacle (the one not made with hands, that is,
the one that is not a part of this material creation).
12 He didn't enter by means of the blood of
goats and calves, but He entered the Holy of
Holies once and for all by means of His own
blood, having obtained an eternal redemption.

13 Now if the sprinkling of polluted persons
with the blood of goats and bulls and heifers' ashes
sanctifies in such a way that the flesh is cleansed,
14 **how much more so does the blood of Christ,**
Who by means of the eternal Spirit offered Himself
CONSCIENCE **unblemished to God, cleanse our consciences from**
dead works so that we can serve the living God.

15 So, because of this, He is the Mediator of
a new covenant, so that those who are called may
receive the eternal inheritance that was promised,
now that there has occurred a death that redeems
them from the transgressions committed during the
first covenant.[2]

[1] Some MSS read, *of the good things to come.*

[2] The word may be translated "will" or "covenant." The writer interplays both meanings.

16 Where there is a will the death of the testator
must be proven,
17 since a will has effect only at his death; it
has no force when the testator is still alive.
18 From this consideration arises the fact that
not even the first covenant was inaugurated with-
out blood.
19 When Moses had declared every command-
ment of the law to all the people, he took the
blood of calves and goats, with water and scarlet
wool and hyssop, and sprinkled both the book it-
self and all the people, saying,
20 "This is the blood of the covenant that God
ordered you to keep."
21 And he sprinkled the tabernacle and all the
vessels of worship in the same way.
22 Now according to the law almost everything
is cleansed by blood; and without bloodshedding
there is no forgiveness of sins. **FORGIVENESS**

23 So then, it was necessary for the copies of
the heavenly things to be cleansed by these cere-
monies, but the heavenly things themselves had to
have better sacrifices than these.
24 Christ hasn't entered a handmade sanctuary
that is a picture of the true one, but rather into
heaven itself, so that at this time He could appear
in God's presence on our behalf.
25 Nor did He go in order to offer Himself re-
peatedly, as the high priest enters the Holy of
Holies every year, bringing blood that isn't his own
26 (otherwise He would have to have suffered
repeatedly from the foundation of the world). But
now He has appeared once, and once only, at the
end of the ages to set aside sin by sacrificing Him-
self.
27 And just as it is appointed for people to die **DEATH**
only once, and after that they face judgment, **JUDGMENT**

28 so too Christ, Who was offered only once to
SIN bear the sins of many, will appear a second time,
not to deal with sin again, but to give salvation to
those who are waiting for Him.

CHAPTER 10

1 Now the law has only a shadow of the good
things to come, not the reality itself, so it can't
possibly make perfect those who come near by
offering the same sacrifices continually year after
year.
2 Otherwise, wouldn't they have stopped offering
them? If the worshipers had been cleansed once
CONSCIENCE for all, they wouldn't have a conscience about sins
any longer.
3 But, on the contrary, by these sacrifices sins
are remembered year after year,
4 because it isn't possible for the blood of bulls
and goats to take away sin.
5 Consequently, when He came into the
world, He said,

"You didn't want sacrifice and offering;
You prepared a body for Me.
6 You weren't pleased with burnt offerings
and sin offerings.
7 Then I said, 'See, I have come to do Your
will, O God;
In the roll of the book it has been written
about Me.' "

8 He says above, "You didn't want, and weren't
pleased with, sacrifices and burnt offerings and sin
offerings," which are offered according to the law.
9 Then He said, "See, I have come to do Your
will." He takes away the first in order to set up
the second.
10 It is by that will we have been set apart

through the offering of the body of Jesus Christ once, and once only.

11 Every priest stands daily ministering, again and again offering the same sacrifices that can never take away sins.

12 But He, after offering for all time a single sacrifice for sins, sat down at God's right hand,

13 waiting from that time on until His enemies are placed beneath His feet as a footstool.

14 By a single offering He has perfected for all time those who are being set apart. **FORGIVENESS**

15 And, indeed, the Holy Spirit also testifies the same thing to us. After saying,

16 "This is the covenant that I will contract with them after those days, says the Lord:
I will put My laws on their hearts
and write them on their minds,"

17 then He adds,

"I won't remember their sins and their unrighteous deeds ever again."

18 Now where there is forgiveness of these, there is no longer any offering for sins. **FORGIVENESS**

19 So then, brothers, since we have confidence to enter the Holy of Holies with the blood of Jesus,

20 by a new and living way that He inaugurated for us, through the curtain (that is, through His flesh),

21 and since we have a great Priest over God's house,

22 let us come close to God with a true heart in full assurance of faith, having our hearts sprinkled to rid us of an evil conscience and our bodies washed by clean water. **ASSURANCE** **CONSCIENCE**

23 Let us hold firmly to the hope that we confess without swaying, **CONSISTENCY**

24 and let us give thought to ways of stimulating **LOVE**

24, 25 Congregations in which believers encourage and stimulate one an-

one another to love and fine deeds.

Forsaking/ Encouraging HABIT

25 We must not abandon our practice of meeting together, as some are in the habit of doing, but rather, we must encourage each other, and all the more as you see the day drawing near.

26 If we deliberately go on sinning after receiving the full knowledge of the truth, there no longer remains a sacrifice for sins,

JUDGMENT

27 but only a fearful anticipation of judgment and the fury of fire that is going to consume God's adversaries.

28 Somebody who has violated Moses' law dies without mercy on the testimony of two or three witnesses.

PUNISHMENT

29 How much worse do you think the punishment will be for anybody who tramples on God's Son, who has considered the covenantal blood that set him apart unclean, and who insults the Spirit of grace?

VENGEANCE

30 We know Him Who said, "Vengeance is Mine; I will repay." And again, "The Lord will judge His people."

FEAR

31 It is a fearful experience to fall into the hands of the living God!

SUFFERING

32 Now remember the former days when, after you were enlightened, you endured great battles with suffering,

33 by being exposed to reproaches and afflictions and by becoming sharers with those who are treated that way.

34 Indeed, you had compassion on those in bonds and you accepted the seizure of your possessions with joy, knowing that you have a better pos-

other to love and good works will have little difficulty with members forsaking the fellowship.

26-31 As in chapter 6 (q.v.), these verses address those within the visible church who have made a false profession of faith and who turn aside from the gospel.

session that is left.
35 So then, don't throw away your confidence, which carries with it a great reward.
36 You have need of endurance so that, having done God's will, you may obtain the promise.
37 "It is just a short time
before the coming One will come
and won't delay.
38 But My righteous one will live by faith,
and if he draws back,
I won't be pleased with him."
39 But we don't belong to the group that draws back into destruction, but rather to the group that has faith that leads to the preservation of their souls.

REWARD

PERSEVERANCE

CHAPTER 11

1 Now faith is a solidly grounded certainty about what we hope for, a conviction about the reality of things we don't see.
2 By it our elders received a good testimony.
3 By faith we understand that the universe was framed together by God's Word, so that what we see wasn't made from things that are apparent to us.
4 By faith Abel offered a sacrifice that was superior to Cain's, by which he received the testimony that he was righteous, God giving testimony about his gifts. And by it, though he has died, he still speaks.
5 By faith Enoch was removed to another place, so that he didn't face death; and he wasn't found because God removed him.
6 Before the removal he had received the testimony that he was well-pleasing to God. But without faith it is impossible to please Him, because

FAITH

DEATH

whoever comes to God must believe that He exists
REWARD and that He rewards those who seek Him.

7 By faith Noah, having been warned about things that could not yet be seen, because he was devout prepared an ark that led to the salvation of his household and that condemned the world. And he became an heir of the righteousness that is according to faith.

8 By faith Abraham, when he was called, obeyed by going out to a place that he was to receive for an inheritance; and he went out not having the faintest idea about where he was going.
9 By faith he traveled in the promised land as a foreigner, living in tents with Isaac and Jacob, who were heirs together with him of the same promise.
10 He did this because he was looking forward to the city that has foundations, that had God for its Architect and Builder.

11 By faith also Sarah herself received the ability to conceive children, even though she was beyond the age to do so, because she considered Him Who promised trustworthy.
12 And as a result, from one man—a man who was as good as dead—there came a multitude of descendants like the stars of the sky, as innumerable as the grains of sand at the seashore.

13 These all died in faith without receiving the things that were promised; but they did see them from a distance, and welcomed them. And they confessed that they were strangers and travelers on the earth.
14 Now those who say such things are making it clear that they seek a homeland.
15 And if they had been remembering that land that they left, they would have had opportunity to return.
16 But, the fact is, they desire a better (that is, a

heavenly) country. Therefore, God isn't ashamed to be called their God. Indeed, He has prepared a city for them!

17 By faith, when he was tested, Abraham offered up Isaac; the one who had received the promises offered up his only son,
18 about whom it was said, "Your descendants will come through Isaac."
19 He reasoned that God was even able to raise him from the dead; from which—figuratively speaking—he did receive him back.

20 By faith Isaac also blessed Jacob and Esau regarding things to come.

21 By faith Jacob, when dying, blessed each of the sons of Joseph and worshiped while leaning on the top of his staff.

22 By faith Joseph, at the end of his life, spoke of the exodus of Israel's sons and gave instructions about his bones.

23 By faith Moses, when he was born, was hidden three months by his parents, because they saw that he was a delightful child, and they weren't afraid of the king's decree.

DECISION

24 By faith Moses, when he had grown up, refused to be called the son of Pharaoh's daughter,
25 choosing instead to be mistreated along with God's people rather than to enjoy the short-lived pleasures of sin.

PERSECUTION

26 He considered the reproach of Christ greater riches than the treasures of Egypt. This was because he was looking ahead to the reward.

REWARD

27 By faith he left Egypt, unafraid of the king's anger; he endured because he "saw" the One Who is unseen.

ENDURANCE

24-26 Christian decision-making should follow the pattern set forth here: choose Christ and the eternal reward in Him over the short-term joys and treasures available, though the choice may entail present suffering.

28 By faith he kept the Passover and sprinkled the blood so that the destroyer of the first-born wouldn't touch them.

29 By faith they went through the Red Sea as if it were dry land; but when the Egyptians tried it, they were drowned.

30 By faith Jericho's walls fell after they had been encircled for seven days.

31 By faith Rahab the prostitute didn't die with those who disobeyed because she received the spies in peace.

32 Now what more can I say? Time would fail me to speak about Gideon, Barak, Samson, Jephthah, about David and Samuel and the prophets,

33 who by faith conquered kingdoms, brought about justice, obtained promises, shut lions' mouths,

34 put out raging fires, escaped the sword's edge, gained strength from weakness, became mighty in war, put foreign armies to flight,

35 and about women who received their dead back by resurrection. Yet, others were tortured, refusing to be delivered, so that they might obtain a better resurrection;

36 some received jeers and lashings, and others were chained and imprisoned.

37 They were stoned, they were sawed in half, they were murdered by the sword, they went about in sheepskins and goatskins, destitute, afflicted, ill-treated.

38 They were people of whom the world wasn't worthy! They wandered over deserts and mountains, and lived in caves and holes in the ground.

39 And these all received good testimony because of their faith; yet they didn't receive what was promised

40 because God had something better in sight

for us. So then they couldn't be made perfect without us.

CHAPTER 12

ENCUMBRANCES
SIN
ENDURANCE
OPPOSITION
WEARINESS
SUFFERING
FAMILY
DISCIPLINE

1 Therefore, since we are surrounded by such a great cloud of witnesses, we must put off every weight and the sin that is so readily found all around us, and we must run the race that has been set before us with perseverance,[1]
2 looking off to Jesus the Author and Completer of our faith, Who, for the joy that had been set before Him, endured[1] the cross, despising the shame, and is seated at the right hand of God's throne.
3 Consider Him Who endured such opposition from sinners against Himself, so that you won't get tired and give up—
4 in your struggle against sin you haven't yet had to resist to the point of shedding your blood.
5 Now, have you forgotten the encouragement that reasons with you as sons?—

> "My son, don't think lightly of the Lord's discipline, and don't give up when He corrects you.
> 6 The Lord disciplines those whom He loves, and whips every son that He receives."

7 You have to persevere through these things in order to become disciplined. God is treating you

1 Priorities in serving Christ may show that things, good in themselves, at times may become encumbrances that must be laid aside along with sins.
2-4 Give various incentives to endurance that counselees need to *consider*. Cf. Gal. 6:9. Vs. 3—cf. Isa. 40:29-31; Luke 18:1; II Cor. 4:16; Rev. 2:3.
5-11 Discipline *trains* (vs. 11). Cf. 5:13, 14. All effective counseling, therefore, involves discipline (of both counselor and counselee).

[1] The original word carries both the idea of perseverance and the idea of endurance.

like sons. What son is there that a father doesn't discipline?
8 But if you are without discipline, in which all have had a share, then you are illegitimate children and not sons.
9 Furthermore, we have had fathers of our physical bodies who disciplined us and we respected them; shouldn't we much more submit to the Father of our spirits and live?
10 They disciplined us for a short time according to their thinking about what was best, but He disciplines us for our benefit, so that we may share in His holiness.
11 Of course, all discipline seems painful rather than pleasant for the moment, but later on it yields the peaceful fruit of righteousness to those who have been trained by it.
12 So then, lift your listless hands and strengthen your weak knees
13 and make straight paths for your feet, so that your lame ankles may not be twisted, but rather healed.

PEACE

14 Pursue peace with everybody, and sanctification, without which nobody will see the Lord.

BITTERNESS

15 Take care that nobody falls away from God's grace, that a root of bitterness doesn't sprout to cause trouble and become the way of polluting many,

SEXUAL SIN

16 that there isn't any sexually immoral or godless person like Esau, who for a single meal sold his birthright.
17 You know, of course, that afterward when he wanted to inherit the blessing he was rejected. He found no opportunity to change his mind, even though he sought it with tears.
18 Now you haven't come to a mountain that

14 Cf. Rom. 12:18.

can be touched, one that blazes with fire, to darkness, gloom and a whirlwind,
19 to the sound of a trumpet, or to the sound of a voice that made its hearers beg that no further word be spoken to them.
20 They couldn't bear the command, "If even an animal touches the mountain, it must be stoned."
21 Indeed, so terrifying was the sight that Moses said, "I am trembling with fear."

FEAR

22 No! You, instead, have come to Mount Zion, to the city of the living God, to the heavenly Jerusalem and to myriads of angels,
23 to the festal gathering and church of the firstborn who are enrolled in heaven, to God, the Judge of all, to the spirits of just persons who have been made perfect,
24 to Jesus, the Mediator of a newly established covenant, and to the sprinkled blood that has a better message to tell than did Abel's blood.

WARNING

25 See to it that you don't refuse to hear the One Who speaks. If they didn't escape when they refused to listen to the one who warned them on earth, how much less will we if we turn away from the One Who warns us from the heavens?
26 At that time His voice shook the earth, but now He has promised,

> "Once more I will shake not only the earth, but heaven too!"

27 Now, "once more" indicates the removal of what is shaken (created things, that is), so that what can't be shaken may remain.
28 Therefore, let us be thankful that we have received an unshakable empire, and let us serve God in a manner that pleases Him with reverence and awe.
29 Our God is a consuming fire!

Chapter 13

LOVE
HOSPITALITY

1 Brotherly love must be maintained.
2 Don't forget to show hospitality to strangers,
because by doing so some have entertained angels
without realizing it.
3 Remember prisoners as if you were in prison
with them and those who are ill-treated, as persons
who also have bodies.

SEXUAL RELATIONS
MARRIAGE
SEXUAL SIN

4 Marriage must be honored by everybody,
and the marriage bed must be unpolluted; God will
judge immoral people and adulterers.

MONEY

5 Your life style must be free from the love of
money; be satisfied with what you have. He Him-
self has said, "I will never leave you or desert you."
6 So we may say with complete confidence,

FEAR

"The Lord is my Helper,
I won't be afraid.
What can man do to me?"

EXAMPLE

7 Remember your leaders who spoke God's
message to you; take a look at the results of their
behavior and imitate their faith.
8 Jesus Christ is the same yesterday, today and
forever.

HEART STRENGTH

9 Don't be carried away by all sorts of strange
teachings. It is a fine thing for the heart to be
strengthened by help; foods won't do it. They
haven't benefited those who have wandered after
them.
10 We have an altar from which those who serve
the tabernacle have no right to eat.
11 The bodies of those animals whose blood is
brought into the Holy of Holies by the high priest
as a sacrifice for sins are burned outside the camp.

2 Cf. III John for more on proper Christian hospitality. II John forbids hospitality to false teachers.

7 An example is to be followed as long as the life produces the fruit of the Spirit as its outcome.

12 That is why Jesus suffered outside the gate—
so that He might set apart His people by His own
blood.
13 Because of this, we must go forth to Him,
outside the camp, bearing His reproach.
14 Here we don't have a city that will remain;
rather, we seek the one that is going to come.
15 So then, through Him we must continually
offer a sacrifice of praise to God, that is, the fruit of
our lips, which confess His name.
16 Don't forget to do good and to share; it is **SHARING**
such sacrifices as these that please God.

17 Obey your leaders and submit to them. **AUTHORITY**
They are keeping watch over you as men who **RESPONSI-**
will have to give an account. Obey so that they **BILITY**
may do this with joy and not as a burden, since
that wouldn't be to your advantage.

18 Pray for us. We are convinced that we
have a clear conscience; we want to behave well **CONSCIENCE**
in everything.
19 I urge you even more to do this so that I may
be restored to you sooner.

20 Now the God of peace, Who brought again
from the dead our Lord Jesus, the great Shepherd of
the sheep, by the blood of the eternal covenant,
21 equip you with every good thing for do-
ing His will, producing in us what pleases Him, **GOD'S WILL**
through Jesus Christ, to Whom be glory forever
and ever. Amen.

22 I urge you, brothers, put up with my word **ENCOURAGE-**
of encouragement; I have written you only a short **MENT**
letter.
23 You should understand that our brother Tim-

17 Christ has invested authority in the leaders (elders) of the church. This authority is to be obeyed unless in direct contradiction of a plain commandment of God.

20, 21 The great Shepherd equips believers to do His will, often through His undershepherds (Eph. 4:11, 12).

othy has been released, with whom I shall see you if he comes soon.
24 Greet all your leaders, and all the saints. Those from Italy greet you.
25 May help be with all of you. Amen.

The Epistle of JAMES

CHAPTER 1

1 James, a slave of God and of the Lord Jesus Christ, to the twelve tribes in the dispersion: Greetings.

TRIAL

2 My brothers, consider it entirely a happy situation when you fall into trials of various sorts,
3 knowing that the testing of your faith works

ENDURANCE

endurance.
4 And let endurance have its full effect, that you may be complete and entire, lacking in nothing.

WISDOM
PRAYER

5 So if any of you lacks wisdom, let him ask God for it, since He gives to everyone unreservedly and without reproaching, and it will be given to him.

DOUBT

6 But let him ask in faith, without doubting, because a person who doubts is like a wave of the sea that is driven and tossed by the wind.
7 That person shouldn't suppose that he will re-

The book of James is filled with wisdom for daily, practical Christian living stressing the works produced by faith. There is much for counselors to use.

ceive anything from the Lord,
8 because a double-minded man is unstable in all of his ways.

9 Now let the brother in lowly circumstances boast about his high circumstances,
10 and the rich one about his humble circumstances (because like a flower of the grass he will pass away—
11 the sun rises with its scorching heat and dries the grass and its flower drops off and the beauty of its appearance is destroyed).

12 Happy is the one who endures trial, because when he has been approved by testing he will receive the winner's crown of life that He promised to those who love Him.
13 Let no one who is tempted say, "I am being tempted by God," because God isn't tempted by evil things and He tempts no one with them.
14 Instead, each one is tempted by his own desires; like a fish going after bait he is hooked and pulled up.
15 Then when desire has conceived it gives birth to sin, and sin, when fully matured, brings forth death.
16 Don't be misled, dear brothers.

17 All good giving and every perfect gift is from above, coming down from the Father of lights, with Whom there is not a single change or a shadow from turning.
18 By His own wish He gave us birth by the Word of truth that we might be a kind of first fruits of His creatures.

19 Dear brothers, know this: Every person

TRIAL
APPROVAL

TEMPTATION

FEELING ORIENTATION

GIVING
GIFT

ANGER

8 Counselors should look for instability in all areas of a doubter's life. Double-minded persons cannot be relied upon in *anything*. Cf. 4:8, 10 for the solution to this problem.

19, 20 There is an anger that could be called (in contrast) the anger of God (cf. Ps. 7:11; Mark 3:5; Eph. 4:26).

should be swift to hear, slow to speak, slow to anger;

INCONSISTENCY

20 the wrath of a man doesn't achieve the righteousness of God.

21 So, put off all dirtiness and evil excesses and in meekness welcome the implanted Word that is able to save your souls.

HEARING and DOING

22 Become doers of the Word and not only hearers, fooling yourselves;

23 whoever is a hearer of the Word and not a doer is like a man who sees the face he was born with in a mirror—

24 he sees himself, and goes away and immediately forgets what he looked like.

25 But whoever looks into the perfect law of freedom and continues to do so, becoming not a hearer who forgets but a doer of deeds, will be made happy in the doing.

SPEECH INCONSISTENCY

26 Whoever thinks he is religious and doesn't bridle his tongue but swindles his own heart, his religion is worthless.

27 Clean and undefiled religion before God the Father is this: to look after orphans and widows in their affliction and to keep oneself from becoming spotted by the world.

CHAPTER 2

PARTIALITY INCONSISTENCY

1 My brothers, don't hold on to the faith of our glorious Lord while showing favoritism.

2 That means that if a man with gold rings and splendid clothes enters into your meeting, and there also enters a poor man in shabby clothes,

25 The blessing comes *in* the doing, not before. That means that a counselee may not be allowed to plead, "I'll do what God requires when He sends me the wisdom or strength." Instead, he must do as the Scriptures say and trust God to provide what is needed whenever He wishes. Cf. Luke 17:14.

3 and you pay attention to the one who is wearing
the splendid clothes and say, "Sit here in this good
seat," and to the poor man say, "Stand there," or
"Sit on the floor at my feet,"
4 haven't you discriminated among yourselves
and become judges with evil thoughts?
5 Listen, my dear brothers: Hasn't God chosen
the poor in this world, to be rich in faith and heirs
of the empire that He promised to those who love
Him?
6 But you have dishonored the poor man. Isn't it
rich men who oppress you; isn't it they who drag
you into court?
7 Isn't it they who blaspheme the good Name
by which you are called?
8 If you really fulfil the royal law, which ac-
cording to the Scripture is, "You must love your
neighbor as yourself," you do well;
9 but if you show favoritism, you commit sin and
are convicted by the law as transgressors.
10 So whoever keeps the whole law, but stumbles
in one point, has become guilty of all.
11 The same One Who said, "Don't commit
adultery," also said, "Don't murder." So if you
don't commit adultery but murder, you have be-
come a transgressor of the law.
12 Speak and act like those who are about to be
judged by the law of freedom.
13 I say this because judgment will be without
mercy to him who doesn't show mercy. Mercy
triumphs over judgment.
14 What good is it, my brothers, if somebody
says that he has faith but doesn't have works? This
sort of faith can't save him, can it?
15 If a brother or sister is naked and lacks daily
food,
16 and one of you says to him, "Go in peace; be

POVERTY

LOVE

NEIGHBOR

GUILT

MERCY

warmed and filled," but he doesn't give him the
ACTION INCONSISTENCY
bodily necessities to do so, what good is that?
17 So also, faith by itself, if it has no works, is dead.

FAITH WORKS
18 But someone will say, "You have faith and I have works." Show me your faith without works, and by my works I'll show you my faith.
19 You believe that there is one God? Fine! But the demons also believe—and shudder!
20 But are you willing to learn, you worthless person, that faith without works is barren?
21 Wasn't Abraham our father justified by works by offering up Isaac his son on the altar?
22 You see that faith worked along with his works, and faith was completed by works,
23 and the Scripture was fulfilled that says, "Abraham believed God and it was reckoned to him righteousness, and he was called God's friend."
24 You see that a person is justified by works and not only by faith.
25 Likewise wasn't Rahab the prostitute also justified by works when she welcomed the messengers and sent them out by a different route?
26 Just as the body without the spirit is dead, so also faith without works is dead.

CHAPTER 3

TONGUE
SPEECH
1 My brothers, not many of you should become teachers, because you know that we teachers will receive stricter judgment.
2 All of us stumble in many ways. If anybody doesn't stumble in speech, he is a perfect man, able to bridle the entire body also.
3 Now we put bits into the mouths of horses to

18 Faith is manifested by works, not by feeling.

make them obey us, and in this way we direct their entire bodies.
4 Look too at ships: they are so large and are driven by hard winds, yet they are directed by a very small rudder to go wherever the impulse of the pilot wishes.
5 So too, the tongue is a little member, but boasts about great things; consider how large a forest can be set ablaze by a little fire.
6 And the tongue is a fire. The tongue is a world of iniquity set among our bodily members, spotting the entire body and igniting the course of nature and itself being ignited by Gehenna.
7 Now all kinds of beasts and birds, reptiles and marine life can be tamed and have been tamed by human nature,
8 but no human being anywhere is able to tame the tongue. It is a reckless evil, full of deadly poison.
9 With it we bless the Lord and Father, and with it we curse people who are made in God's likeness.
10 From the same mouth comes forth blessing and cursing. This isn't right, brothers; these things ought not be so.

INCONSISTENCY

11 A spring doesn't send forth sweet and bitter water from the same opening, does it?
12 My brothers, a fig tree can't produce olives, or a vine figs, can it? Nor can salt water produce fresh water.
13 Who is wise and intelligent among you? Let him show this by his good behavior, by his works done in wise meekness.

WISDOM BEHAVIOR

14 But if you have bitter jealousy and rivalry in your heart, don't boast about it and lie against the truth.

JEALOUSY SELFISHNESS HEART

15 This isn't the wisdom that comes down from

13 Like faith (2:18), wisdom must be shown by works.

above; rather it is earthly, sensual, demonic.
16 Where jealousy and self-seeking exist, there will be disruption and every worthless practice.

WISDOM

17 But the wisdom from above is, first, pure, then peaceable, gentle, compliant, full of mercy and good fruits, free from favoritism and hypocrisy.

PEACE

18 And the fruit of righteousness is sown in peace by peacemakers.

CHAPTER 4

QUARRELING FEELING ORIENTATION

1 Where do wars and where do fights among you come from? Isn't it from your pleasures that are warring in your bodily members?

ENVY PRAYER

2 You desire something and don't have it. You murder and envy and still can't obtain it. You fight and you war. You don't have because you don't ask!

FEELING ORIENTATION

3 You don't receive when you do ask, since you ask wrongly—to waste it on your pleasures.

4 Adulteresses, don't you know that friendship with the world is enmity with God? So whoever determines to be a friend of the world thereby sets himself up as an enemy of God.

ENVY

5 Or do you think that it is to no purpose that the Scripture says, "The Spirit Whom God caused to dwell within us earnestly desires to oppose envy"?

HELP

6 But He gives greater help, as it says, "God resists proud persons, but gives help to the humble."

SATAN

7 So, submit to God; but resist the devil and he will flee from you.
8 Draw near to God and He will draw near to you.

16 Where there is disorder, the counselor may look for jealousy and selfish ambition.
18 Cf. Rom. 12:18.
1-3 Following feelings rather than the Word of God leads to strife and conflict.

Wash your hands, you sinners, and purify your hearts, you double-minded persons.
9 Be distressed, and sorrow and cry; let your laughter be turned to sorrow and your gladness to dejection.
10 Be humbled before the Lord and He will exalt you.
11 Brothers, don't speak against one another; whoever speaks against a brother or judges his brother speaks against the law and judges the law. But if you judge the law, you aren't a doer of the law but its judge.
12 There is but One Who is Lawgiver and Judge —the One Who is able to save and to destroy. But you, who are you to judge your neighbor?
13 Come now, you who say, "Today or tomorrow we'll go to this city or that, where we'll spend a year and trade and make a profit"—
14 you who don't know what your life will be like tomorrow! You're a mist that appears for a short time and then vanishes.
15 Rather, you ought to say, "If the Lord wills, we'll live and we'll do this or that."
16 But, as it is, you boast in arrogance; all such boasting is evil.
17 So then, whoever knows to do good and doesn't, for him that's sin.

DOUBT

SLANDER
JUDGING

INCONSISTENCY

BOASTING

PLANNING

8-10 The doubter's double-mindedness can be overcome only by humbling himself before God. Such submission to God requires willingness to receive and to obey what He has said in the Scriptures. When counselors run into such increases of doubt, they may always be sure that at the bottom is rebellion against accepting and/or doing what God's Word commands. Cf. vs. 17. Doubt is not purely intellectual.

11 To "speak against" means to speak about him behind his back.

13-17 James does not oppose planning, but rather arrogant planning (vs. 16) that fails to submit all plans to God for "blue-penciling" (vs. 15).

17 A key principle for counselors to recognize. Cf. Phil. 3:16.

Chapter 5

MONEY

1 Come now, you who are rich. Cry and weep
out loud about the distresses that are coming upon
you.
2 Your riches have rotted and your clothes have
been eaten by moths;
3 your gold and your silver have rusted, and their
rust will stand as a testimony against you and will
eat at your flesh like fire. You've hoarded riches in
the last days!
4 See, the wages of the workmen who mowed your
fields, that you kept back, shout out at you, and the
complaints of the harvesters have entered into the
ears of the Lord of Armies.
5 On earth you lived in luxury and extravagantly.
You've fattened your hearts in a day of slaughter!
6 You've condemned, you've murdered righteous
people, when they didn't resist you.

PATIENCE

7 Wait patiently then, brothers, for the Lord's
coming. Look at how the farmer waits for the valu-
able fruit of the land, waiting patiently for it until
after it has received the early and late rains.

HEART

8 You too must wait patiently. Firm up your
hearts since the Lord's coming has drawn near.

COMPLAINING

9 Brothers, don't complain against one another
lest you be judged. See, the Judge stands at the door.

EXAMPLE
SCRIPTURES
SUFFERING

10 Brothers, take the prophets who spoke in
the Name of the Lord as an example of patient wait-
ing while suffering hardship.

ENDURANCE

11 Take note of the fact that we call "happy"
those who endure. You have heard of the endur-
ance of Job, and you have seen the final outcome
that the Lord brought about. The Lord has great

COMPASSION

compassion and pity.

11 Counselors must urge counselees to look toward the final outcome, not at immediate circumstances.

12 But above all, my brothers, don't swear, either by heaven or by earth, or with any other oath. Instead, let your yes be yes, and your no be no, lest you fall under judgment.

13 Is anybody among you suffering hardship? Let him pray. Is anybody in good spirits? Let him sing a hymn of praise.

14 Is anybody among you sick? Let him call for the elders of the church and let them pray for him, rubbing him with oil in the Name of the Lord,

15 and the believing prayer will deliver the one who is sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven.

16 So confess your sins to one another and pray for one another so that you may be healed. The petition of a righteous person has very powerful effects.

17 Elijah was a man with the same sort of difficulties that we have, but he prayed earnestly that it might not rain, and for three years and six months it didn't rain on the earth.

18 Then he prayed again and the sky gave rain and the earth brought forth its fruit.

19 My brothers, if anybody among you errs from the truth and somebody brings him back,

20 you should know that the one who brings back a sinner from the error of his way will save his soul from death and will cover a lot of sins.

SUFFERING
PRAYER

SICKNESS

PRAYER
FORGIVENESS

CONFESSION
PRAYER

COUNSELING

14-16 Not all sickness stems directly from personal sin, but some does (perhaps more than we recognize). In such cases, the sick Christian should confess it and the elders should pray for his healing. In all cases it is proper to use medicine together with prayer for healing. Oil was the base for many medicines. The *anointing* was not ceremonial, but medicinal, as the word *anoint* (*aleipho* = "rub, smear") used here means.

15-19 Our behavior patterns must change, and there is every reason for the counselor/counselee to expect change in a believer who is no longer bound by sin, but set free.

19, 20 Counselors should take these verses as an encouragement for their work.

The First Epistle of PETER

CHAPTER 1

1 Peter, an apostle of Jesus Christ, to those who are scattered about as refugees in Pontus, Galatia, Cappadocia, Asia and Bithynia,
2 who are chosen according to the foreknowledge of God the Father, that by the Spirit's sanctification
OBEDIENCE you may obey and be sprinkled by the blood of Jesus Christ. May help and peace to you be increased!
3 Let us praise the God and Father of our Lord
HOPE Jesus Christ, Who according to His great mercy regenerated us to a living hope through the resurrection of Jesus Christ from the dead,
4 for an incorruptible, unspotted and unfading inheritance that has been kept in the heavens for you
5 who are guarded by God's power through faith for a salvation that is ready to be revealed in the last time.
TRIAL **6** You should be glad about this even if now you may have to be sad because of many kinds of trials
7 so that the testing of your faith, much more valuable than perishable gold (yet it is tested by fire), may be found to praise and glorify and honor Jesus Christ at His revelation.
8 You haven't seen Him, but you love Him, you don't now look on Him but you believe on Him, and you rejoice with inexpressible and glorious delight,
9 receiving that which is the purpose of your faith —the salvation of your souls.
10 It was concerning this salvation that the prophets who prophesied about the grace that would be yours searched and sought,
11 trying to find out to what or what period the

I Peter is a handbook on how to handle suffering and persecution and must be thoroughly mastered by every counselor.

Spirit of Christ in them pointed when He testified beforehand about the sufferings of Christ and the glories that would follow them.
12 To them it was revealed that they were serving not themselves but you in these things that now have been declared to you through those who, by the Holy Spirit sent from heaven, announced the good news to you, things that the angels desire to look into.

13 Therefore, buckling the belts of your minds for action, keeping level-headed, set your hope entirely on the grace that will be brought to you at the revelation of Jesus Christ. **HOPE**

14 As children who are under obedience, don't shape your lives by the desires that you used to follow in your ignorance. **FEELING ORIENTATION**

15 Instead, as the One Who called you is holy, you yourselves must become holy in all your behavior. **BEHAVIOR**

16 I say this because it is written: "You must be holy because I am holy."

17 And if you call Him Father Who impartially judges each one by his deeds, then be deeply concerned about how you behave during your residence as aliens, **BEHAVIOR**

18 knowing that you weren't set free from the useless behavior patterns that were passed down from your forefathers, by the payment of a corruptible ransom like silver or gold, **BEHAVIOR**

19 but with Christ's valuable blood, shed like the the blood of a spotless and unblemished lamb.
20 He was foreknown, indeed, before the foundation of a world, but at these last times He made His appearance for your sake
21 who through Him have believed in God, Who raised Him from the dead and gave Him glory, so that your faith and hope are in God.

OBEDIENCE

22 Having cleansed yourselves by obedience to the truth you can have brotherly love without pretense; so love one another extensively from the heart,

HEART SCRIPTURES

23 having been regenerated not by perishable seed, but by that which is imperishable—God's living and continuing Word.
24 Do this because "all flesh is like grass and all its glory is like a flower of grass: The grass withered and the flower fell off,
25 but the Lord's Word remains forever." Now, this is the Word that was announced to you as good news.

CHAPTER 2

Put Off/ Put On

1 Therefore, having put off all malice, and all pretense and hypocritical ways, and envious attitudes, and all evil speaking about others,

SCRIPTURES

2 like newborn babies, crave pure spiritual milk so that by it you may grow toward salvation,
3 since "you have tasted that the Lord is good."
4 As you come to Him, a living Stone (on the one hand rejected by men, but on the other hand, to God choice and valuable),
5 like living stones, you yourselves are being built into a spiritual house for a holy priesthood to offer spiritual sacrifices acceptable to God through Jesus Christ.
6 Scripture says: "See, I am laying in Zion a choice Stone, a valuable Cornerstone; and whoever believes on Him will never be put to shame."
7 So to believers He is of value, but to unbelievers "the very Stone that the builders disapproved of has become the Head of the corner,"
8 and, "a Stone to stumble over, a Rock to trip

over." They stumble, as indeed they were appointed to, because they are disobedient to the Word.

OBEDIENCE

9 But you have become a chosen race, a kingly priesthood, a holy nation, a people who belong to Someone, so that you may declare the virtues of the One Who called you out of darkness into His amazing light.

10 At one time you were not a people, but now are God's people; you were without mercy, but now you have been shown mercy.

11 Dear friends, as resident aliens and refugees, I urge you to keep at a safe distance from the fleshly desires that are poised against your soul like an expeditionary force,

FEELING ORIENTATION
BEHAVIOR
DESIRE

12 having good behavior among the Gentiles, so that while they slander you as wrongdoers, by observing your good deeds they may glorify God on the day of inspection.

SLANDER

13 Be submissive to every human authority for the Lord's sake, whether to the emperor, who is supreme,

AUTHORITY

14 or to governors who are sent by him to take vengeance on evildoers and to praise those who do right.

VENGEANCE

15 This is God's will: that by doing good you may muzzle the ignorant talk of foolish persons.

GOD'S WILL

16 As free persons, and not as those who use freedom as a cover-up for evil, live rather as God's slaves.

17 Honor all sorts of men, love the brotherhood, fear God and honor the emperor.

18 Household servants, submit yourselves to your masters, showing full respect, not only to those

SUBMISSION

13-17 Cf. Rom. 13:1-7 for important comments.

15 Enemies of Christianity are defeated and silenced not only by biblical refutation (Titus 1:9) but also by Christian benevolence.

16 Watch out for those (in counseling) who strongly insist on freedom; it may be a cover-up.

who are good and lenient but also to those who are cruel.

CONSCIENCE SUFFERING ENDURANCE

19 One finds favor if, out of conscience toward God, he bears up under pain when suffering unjustly.

20 Indeed, what credit is coming to you if when you are beaten for sinning you endure it? But if you endure suffering for doing good, this finds favor with God.

EXAMPLE

21 In fact, you were called to this, since Christ Himself suffered in your place, leaving behind a pattern for you to copy so that you might follow in His steps:

22 "He committed no sin, nor was deceit found in His mouth."

SUFFERING

23 When He was insulted, He returned no insults; when He suffered, He made no threats, but entrusted Himself to the One Who does judge righteously.

24 He Himself bore our sins in His body on the tree, so that by dying to sins we might live to righteousness ("By His wounds you were healed").

25 You were wandering like sheep, but now you have turned back to the Shepherd and Overseer of your souls.

CHAPTER 3

WIVES SUBMISSION BEHAVIOR

1 In the same way, wives, submit yourselves to your own husbands, so that even if some of them disobey the Word they may be won without a word through the behavior of their wives,

19 The proper motivation for the Christian is to please God (have a good conscience toward Him), whether others are pleased or not.

23 Cf. Rom. 12:14.

1 Wives of unbelieving husbands must seek to win them to Christ not by preaching at them ("without a word") but by demonstrating the effects of the gospel upon their behavior. Aggressive submission (which means to become the best wife possible, not a door mat) will be heard when nothing else can be.

2 by observing your respectful, pure behavior.
3 Your adornment must consist not of outward
things such as the braiding of hair, and putting on of
gold jewelry or clothing yourselves with robes;
4 rather, beautify the hidden person of your heart
with the incorruptible quality of a gentle and quiet
spirit, which is of great value before God.
5 Indeed, in this way also holy women of the past
who put their hope in God beautified themselves,
submitting to their own husbands,
6 as, for example, when Sarah obeyed Abraham,
calling him lord. And you will have become her **FEAR**
children by doing good and fearing no intimidation.
7 Husbands, likewise live with your wives in an **HUSBANDS**
understanding way, showing respect for the woman
as you would for a fragile vase, and as joint heirs of
the grace of life, so that your prayers may not be **PRAYER**
interrupted.
8 Finally, all of you, be of one mind, com-
passionate, full of brotherly love, tenderhearted,
humbleminded,
9 not returning evil for evil or insult for insult, but **Evil/Blessing**
on the contrary, blessing others, since you were
called to do this so that you may inherit a blessing:
10 "He who would love life and see good days
must keep his tongue from evil
and his lips from speaking deceitful words. **Deceit/Peace**
11 Let him turn away from evil and let him do **Evil/Good**
good. **Deeds**
Let him seek peace and pursue it. **PEACE**
12 The Lord's eyes are on the righteous
and His ears are open to their prayer.
But the Lord's face is against those who are
doing evil."

7 Husbands are to live with their wives (lit.) "according to knowledge." They are to treat them delicately as they would á fragile, valuable vase (cf. Eph. 5:28).

8, 9 Cf. Rom. 12:14-21.

FEAR
ZEAL

13 And who will harm you if you become enthusiasts for good?
14 Yet, even if you should suffer because of righteousness, you must be happy. In fact, you must not even fear their threat, nor be upset.

HEART

15 Instead, in your hearts, sanctify Christ as Lord, always ready to defend the hope that is in you to everybody who asks you.

CONSCIENCE
SLANDER
BEHAVIOR

16 But do so with gentleness and respect. Have a good conscience so that when you are slandered, those who speak insultingly about your good behavior in Christ may be put to shame.

SUFFERING

17 So you see, it is better to suffer for doing good, if God's plan has so determined, than to suffer for doing evil.
18 Christ also died for sins fully and finally, a righteous One on behalf of unrighteous ones, that He might lead you to God, being put to death in the flesh but made alive by the Spirit,
19 by Whom also He went and preached to the spirits who are in prison
20 because they disobeyed His Word at that time when God's patience was waiting in the days of Noah, while he was building an ark in which a few persons (eight, to be exact) were saved by water.
21 And as a counterpart to the water, baptism now saves you (not by the removal of grime from the flesh, but by the approval of a good conscience before God through inquiry) by the resurrection of Christ,
22 Who has gone into heaven and is at the right hand of God, over angels, and authorities, and powers who have been made subject to Him.

13, 14 In doing good most persecution will cease; when it does not, trust God and do not fear—cf. 2:23; 4:19. Counselors should look for poor behavior as a likely cause of persecution. These verses indicate that, in most cases, the counselee will play a part in evoking persecution by such behavior.

CHAPTER 4

SUFFERING

1 Therefore, since Christ has suffered in the flesh, arm yourselves also with that thought, because whoever has suffered in the flesh has come to a parting of the ways with sin.

FEELING ORIENTATION

2 As a result, it is now possible to live the remainder of your time in the flesh no longer following human desires, but following God's will.

3 (You have spent enough time in the past furthering the Gentiles' purposes, living for licentiousness, lust, drunkenness, wild partying, drinking bouts, and forbidden idolatries.)

4 But when you do so, it surprises others that you won't run with them in the same ruinous excesses, and they insult you.

ACCOUNTABILITY

5 But they will have to give an account to the One Who is ready to judge the living and the dead.

JUDGMENT

6 Now this is the reason why the good news was announced to the dead that (on the one hand) they might be judged in the flesh like man, but (on the other) that they might live like God in the spirit.

7 The end of all things is near; therefore, be sound-minded and level-headed, given to prayer.

LOVE

8 Above all, love each other extensively because love covers a multitude of sins.

HOSPITALITY

9 Be hospitable to one another without grumbling.

GIFTS

10 As each has received a gift, he should use it in serving the rest of you, so that you might be good stewards of God's variegated grace.

1 Proper thoughts (viewpoints, attitudes, stances) are essential as defenses against temptations of counselees to follow feelings.

8 Not every issue between two believers need be discussed. In love, one believer covers (bypasses and forgets) the sins of another. That is no excuse for not calling attention to sins if another is unaware of them, for failing to help if the other needs it, or for ignoring issues that separate them (cf. Matt. 18:15ff.; Gal. 6:1ff.).

11 When someone speaks, let him speak God's messages; when someone serves, let him serve by
STRENGTH the strength that God supplies, so that in everything God may be glorified through Jesus Christ, to Whom be glory and might forever and ever. Amen.

SUFFERING 12 Dear friends, don't be surprised at the fiery ordeal that is coming upon you to test you, as though something strange were happening to you;
13 rather, insofar as you share in Christ's sufferings, be glad, that at the revelation of His glory you may be very glad.
14 If you are reproached because of Christ's name, you are happy, because the Spirit of glory and of God rests on you.
15 Now, let none of you suffer because he is a murderer, or thief, or criminal or even as a meddler,
16 but if anybody suffers because he is a Christian, let him not be ashamed, but let him glorify God in that Name.
17 I say this because it is time for judgment to begin with God's household; and if it starts with us, how will it end with those who disobey God's good news?
18 And, "if the righteous man is scarcely saved, where will the ungodly and sinner appear?"
19 So then, let those who suffer according to
TRUST God's will do good and entrust themselves to a faithful Creator.

CHAPTER 5

1 Therefore I urge the elders among you, as a fellow elder and witness of Christ's sufferings and as a sharer of the glory that is going to be revealed,
SHEPHERDING 2 to shepherd God's flock among you, looking after it; not out of obligation but willingly, as God

would have you do it; not out of eagerness to make a personal profit, but out of eagerness to serve;
3 not by lording it over those allotted to your charge, but by becoming models for the flock. **MODELING**
4 Then, when the chief Shepherd appears, you will receive the glorious crown that will never fade. **REWARD**
5 Likewise, younger men, submit yourselves to your elders. All of you tie on the apron of humility toward one another, because "God opposes the proud but helps the humble." **HUMILITY**
6 Humble yourselves, therefore, under the mighty hand of God, that at the proper season He may raise you up.
7 Throw all your worry on Him, because your affairs matter to Him. **WORRY** **GOD CARES**
8 Be level-headed and wide awake; your opponent the devil prowls around like a roaring lion searching for somebody to devour. **ALERTNESS** **SATAN**
9 Resist him, standing firm in the faith, knowing that your brotherhood throughout the world fully experiences the same kinds of sufferings. **SUFFERING**
10 Now the God of all help, Who has called you to His eternal glory in Christ, after you have suffered a little, will equip, support, strengthen and firmly establish you. **HELP** **STRENGTH**
11 To Him be power forever and ever. Amen.
12 I wrote briefly to you through Silvanus, whom I count a faithful brother, urging and testifying that this is God's true grace. Stand firm in it!
13 She who is at Babylon, elected with you, greets you along with my son Mark.
14 Greet one another with an affectionate kiss. Peace to all who are in Christ.

8-10 The Christian can effectively resist the devil if he stays alert, keeps level-headed, stands firm in his beliefs and is encouraged by the fact that other Christians also have done so (cf. I Cor. 10:13). God will help by providing all the equipment and strength for such persons.

The Second Epistle of PETER

CHAPTER 1

1 Simon Peter, a slave and apostle of Jesus Christ, to those whose lot it is to have received a faith just as valuable as ours by the righteousness of our God and Savior, Jesus Christ.

2 May help and peace increasingly be yours by a full knowledge of God and Jesus our Lord.

3 Since His divine power has given us everything for life and godliness through the full knowledge of the One Who called us by His own glory and might

SCRIPTURES
FEELING ORIENTATION
DESIRE

4 (through which He has given to us valuable, indeed, the greatest promises of all, in order that through these you might become partakers of a divine nature, having escaped from the corruption that is in the world because of desire),

GROWTH
SELF-CONTROL

5 for this reason, make every effort to supplement your faith with virtue, and virtue with knowledge,

ENDURANCE

6 and knowledge with self-control, and self-control with endurance, and endurance with godliness,

7 and godliness with brotherly kindness and brotherly kindness with love.

8 When these things are yours, and abound, they will keep you from becoming either inactive or unfruitful with respect to the full knowledge of our Lord Jesus Christ.

9 This I say because the one who lacks these things is blind, nearsighted, having forgotten the cleansing of his past sins.

ASSURANCE

10 On the contrary, therefore, brothers, earnestly endeavor to assure yourselves of your calling and election, because you will never go wrong by

4 Cf. I Pet. 1:15-19.

5-8 Helping inactive and unfruitful Christians to do these things not only solves those problems but leads to assurance (vs. 10).

doing these things.
11 In this way, entrance into the eternal empire of our Lord and Savior Jesus Christ will be richly provided for you.

REMINDING

12 Therefore, I shall not neglect to remind you continually about these things even though you are established in the truth about which I am now writing.
13 I think it is right as long as I am in this tent to stir you up by reminding you,
14 knowing that the time when I shall lay aside my tent is near, as our Lord Jesus Christ made clear to me.
15 But I also shall do everything I can to make it possible for you to remember these things after my departure.
16 Now we didn't follow cleverly invented myths when we made known to you the power and presence of our Lord Jesus Christ; quite to the contrary, we were eyewitnesses of this majesty.
17 He received from God the Father honor and glory when such a voice as this was brought to Him by the majestic glory: "This is My dearly loved Son, toward Whom I am well disposed."
18 Now we heard this voice that was brought from heaven when we were with Him in the holy mountain.

ASSURANCE

19 So we have all the more assurance in the prophetic word, to which you will do well to pay attention, as to a lamp shining in a dismal place until the day dawns and the morning star rises in your hearts.

SCRIPTURES

20 But you must know, first of all, that no scriptural prophecy ever originated as a private solution to someone's problem,

12-15 Here, and elsewhere, Peter emphasizes the need to remind. Counselors will do well to remember to remind their counselees.

21 since no prophecy was ever brought forth by human will, but men who were carried along by the Holy Spirit spoke from God.

CHAPTER 2

1 But there were also false prophets among the people just as there will be false teachers among you,

DIVISIVENES

who secretly will bring in destructive, divisive dogmas, even denying the Master Who bought them, bringing swift destruction upon themselves.

FEELING ORIENTATION

2 And many will follow their immoral ways, and because of them the true Way will be maligned.

GREED

3 Because of greed they will get money out of you with their fabricated stories. Their long-standing judgment doesn't linger and their destruction doesn't slumber.

4 I say this because if God didn't spare the angels who sinned but consigned them to the dark pits of Tartarus to be kept for judgment,

5 and didn't spare the old world, but preserved Noah, a preacher of righteousness, as one of eight, when He brought a flood upon a godless world,

EXAMPLE

6 and condemned the cities of Sodom and Gomorrah, burning them to ashes, thereby setting them forth as an example of what is going to happen to the ungodly,

7 and if He rescued righteous Lot, who was sick and tired of the immoral behavior of lawless men

8 (that righteous man, by seeing and hearing their lawless deeds day in and day out as he lived among them, tortured his righteous soul),

8-10 As a believer, because he subjected himself and his family to such an environment (for monetary gain), Lot brought his agony upon himself. Yet God still rescued him from it. Believers can be rescued from the agony of the entanglement of any sin. Counselors may use Lot's case both to bring conviction and to offer encouragement to miserable, sinning Christians.

9 then the Lord knows how to rescue godly men out of trial and how to keep the unjust for Judgment Day, when they will be punished—
10 especially those who are following the polluted desire of the flesh and despise ruling authority.

Bold, impudent! They don't tremble when they insult glorious beings,
11 while angels, greater in might and power, don't bring an insulting accusation against them before the Lord.
12 These persons, however, speaking insultingly about matters of which they are ignorant, like irrational animals, naturally born to be captured and destroyed, will be destroyed with the same destruction, suffering harm as wages for doing wrong.
13 They consider a day's luxurious living a pleasure! They are spots and stains, enjoying their deceitful ways while they eat together with you.
14 They have eyes for nothing but an adulteress, eyes that unceasingly look for sin. They seduce unstable persons; having hearts trained in greed, they are under a curse!
15 Leaving the straight road, they have gone astray, following the way of Balaam, Bosor's son, who loved the wages of wrongdoing.
16 But he received a rebuke for this very kind of transgression: a beast of burden, that couldn't speak, addressing him with a human voice, put an end to the prophet's madness.
17 These persons are waterless springs and fogs driven by a hurricane, for whom the gloomy darkness has been reserved.
18 Through uttering impressive-sounding clap-

TRIAL
JUDGMENT

FEELING ORIENTATION
DESIRE

SEXUAL SIN

ADULTERY
GREED
HEART

13 Short-term pleasure is no pleasure because it is so fleeting. Counselees who live for it must be shown their folly. Cf. Heb. 11:24-26.

FEELING ORIENTATION DESIRE ERROR

trap, by an appeal to fleshly desires and to impure practices, they bait a trap for persons who have barely escaped from those who live in error,
19 promising them freedom while they themselves are slaves of corruption (one is a slave of whatever has defeated him).

APOSTASY

20 Indeed, if having escaped from the contaminations of the world by a full knowledge of our Lord and Savior Jesus Christ, they are entangled again and defeated by them, the last situation has become worse than the first.
21 It would have been better for them not fully to have known the Way of righteousness than, having had such a full knowledge, to have turned back, forsaking the holy commandment that was delivered to them.
22 The true proverb applies to them: "The dog turned back to his own vomit and the washed hog to its wallowing in the mud."

CHAPTER 3

1 Dear friends, this is now the second letter I am writing to you; in both of them I have been trying to stir up your sincere minds by reminders

REMINDING

2 of the words that were spoken beforehand by the holy prophets and of the commandment from the Lord and Savior given to you by your apostles.
3 First, you should know this, that during the last of the days scoffers, who live according to their

DESIRE

own desires, will come
4 saying, "What has happened to the promise of

19 Many systems offer freedom to counselees, yet neither those who originated nor those who counsel according to these systems have been able to find freedom from sin by them.

3-8 Scoffers (vs. 3) always make out their cases by forgetting facts (vs. 5). Counselors may warn counselees of this and warn them not to do so (vss. 8ff.).

His coming? From the days that the fathers fell asleep, everything remains as it was from the beginning of creation."
5 They want to forget the fact that long ago heavens existed and an earth was formed out of water and through water by the Word of God
6 (it was by a deluge of water that He destroyed the world of that time);
7 but by the same Word, the present heavens and earth are stored up for fire, kept for Judgment Day and the destruction of ungodly men.
8 But don't forget this one fact, dear friends, that one day with the Lord is like a thousand years, and a thousand years are like one day.
9 The Lord is not delaying His promise in the sense that some think of delay, but He is patiently waiting for you, not wanting any of you to be destroyed, but every one to come to repentance. **REPENTANCE**
10 But the Lord's Day will come—as a thief—in which the heavens will pass away with a shrieking sound and the earth, and all her works, will be laid bare.
11 Since, therefore, all these things are to be dissolved, what sort of people ought you to be in holy behavior and godliness, **BEHAVIOR**
12 as you anticipate and hurry the coming of God's Day, because of which the heavens catching fire will be dissolved and the elements burning intensely will melt?
13 But according to His promise, we anticipate new heavens and a new earth freshly made, in which righteousness will be at home.
14 Therefore, dear friends, as you anticipate these events, do your best to be found in peace, **PEACE** spotless and blameless before Him.
15 And think of the patient waiting of our Lord as salvation, just as our dear brother Paul also

wrote to you according to the wisdom that was given to him,
16 as he does also in all his letters when in them he speaks about these events. Some things in them are hard to understand, which untaught and unstable persons twist, as they do the other Scriptures, to their own destruction.
17 You, therefore, dear friends, since you know this already, be on guard so that you won't be led astray by the error of lawless persons and lose your own stability.
18 But grow by the help and the knowledge of our Lord and Savior Jesus Christ. To Him be glory both now and to the Day of eternity!

SCRIPTURES
ERROR
HELP
GROWTH

The First Epistle of JOHN

CHAPTER 1

1 That which was from the beginning, what we have heard, what we have seen with our eyes, what we have closely observed and what our hands have touched; these things about the Word of Life
2 (and the Life appeared, and we saw it, and we testify and declare to you the eternal Life that was face to face with the Father and has appeared to us)
3 that we have seen and heard, we declare to you so that you also may have fellowship with us; and

I John is a handbook on assurance. Counselors will discover that it covers the same obstacles to assurance and the same ways of fostering assurance that they must recognize today.

our fellowship is with the Father and with His Son, Jesus Christ.

4 And we write these things so that our joy may be complete. **JOY**

5 This is the message that we have heard from Him and announce to you: God is Light, and in Him there isn't any darkness at all.

6 If we say that we have fellowship with Him and we walk in darkness, we lie and aren't practicing the truth. **WALK**

7 But if we walk in the Light as He is in the light, we have fellowship with one another and the blood of His Son Jesus cleanses us from all sin. **SIN**

8 If we say that we don't have any sin we deceive ourselves and the Truth isn't in us;

9 if we confess our sins, He is faithful and righteous so that He may forgive our sins and cleanse us from all unrighteousness. **CONFESSION FORGIVENESS**

10 If we say that we haven't sinned, we make Him a liar and His Word isn't in us.

CHAPTER 2

1 My dear children, I write these things to you so that you won't sin; but if anybody sins, we have an Advocate Who stands face to face with the Father—Jesus Christ, the righteous One.

2 And He Himself is the appeasing sacrifice for our sins, and not ours only but also for those of the whole world.

3 And by this we know that we have come to know Him—if we keep His commandments. **COMMANDMENTS**

4 Whoever says, "I have come to know Him," but :

7-10 Christians must confess sins and seek God's forgiveness. (Cf. James 5:14-16; Matt. 6:12, 14, 15. This, as Matthew indicates, is *parental*, not merely judicial, forgiveness. I John 2:1, 2 shows that there is also a judicial side to this forgiveness.)

doesn't keep His commandments, is a liar and the truth isn't in him;
5 but whoever keeps His Word, truly in this person God's love has accomplished its purpose.

CONSISTENCY
WALK

6 Whoever says, "I remain with Him," also ought to walk in the same way that He walked.

7 Dear friends, it isn't a new commandment that I am writing to you, but an old commandment that you had from the beginning; the old commandment is the Word that you heard.
8 From another point of view, however, I am writing to you a new commandment that is true in Him and in you, since the darkness is passing away and the real Light is shining already.

HATRED

9 Whoever says, "I am in the light," and hates his brother, is still in darkness;
10 whoever loves his brother remains in the light, and there is nothing in him to stumble over.

WALK

11 But whoever hates his brother is in the darkness, and walks in the darkness, and he doesn't know where he is going because the darkness has blinded his eyes.

12 Dear children, I write to you because your sins are forgiven for His Name's sake.
13 Fathers, I write to you because you have known Him from the beginning. Young men, I write to you because you have defeated the evil one. Children, I write to you because you have known the Father.
14 Fathers, I wrote to you because you have known Him Who is from the beginning. Young men, I wrote to you because you are strong, and God's Word remains in you and you have defeated the evil one.

15 Don't love the world or the things in the world. Whoever loves the world doesn't have the Father's love in him.

16 This is because everything that is in the world —the desire of the flesh, and the desire of the eyes, and the pride of possessions—is not from the Father but is from the world.

FEELING ORIENTATION

17 Now the world is passing away together with its desires, but whoever does God's will remains forever.

18 Dear children, it is the last hour and just as you have heard that an antichrist is coming, so now many antichrists have arisen. From this fact we know that it is the last hour.

19 They went out from us, but they weren't of us; because if they had been of us, they would have remained with us. But this happened that it might appear that they all aren't of us.

APOSTASY

20 Now you have an anointing from the Holy One and you all know the truth.

21 I didn't write to you because you don't know the truth, but because you know it and because no lie ever comes from the truth.

22 Who is a liar if it isn't the one who denies that Jesus is the Christ? A person like this is the antichrist; he is the one who denies the Father and the Son.

23 Whoever denies the Son does not have the Father either; the one who confesses the Son has the Father also.

24 Let that which you heard from the beginning remain in you; if that which you heard from the beginning does remain in you, then you will remain in both the Son and the Father.

25 And this is that which He promised us—eternal life.

16 Cf. Gen. 3:6.

19 No counselor personally has the right to judge that a professing member of a Bible-teaching congregation which practices discipline is not a Christian. It is the church that binds and looses. So by apostasy (as here) or by excommunication (cf. Matt. 18:15-20) alone is this determined.

26 I wrote these things to you about those who are misleading you.
27 But the anointing that you received from Him remains in you and you don't need anybody to teach you. Rather, since His anointing teaches you about everything (and is true, and doesn't lie), remain in Him even as He has taught you.

BOLDNESS

28 And now, dear children, remain in Him so that when He appears we may have boldness and won't turn from Him in shame at His coming.
29 Since you know that He is righteous, you may know also that whoever is doing righteousness has been born of Him.

CHAPTER 3

LOVE

1 See what amazing love the Father has given to us, that we should be called the children of God —and we are! It is for this reason that the world doesn't know us, because it didn't know Him.
2 Dear friends, we are God's children now, but it doesn't yet appear what we shall be. We know that when it does appear we shall be like Him, because we shall see Him as He is.
3 And whoever has this hope in Him purifies himself in order to become pure like Him.

SIN

4 Whoever is committing sin also is breaking the law; indeed, sin is lawlessness.
5 And you know that He appeared that He might carry away sins, and there is no sin in Him.
6 Whoever remains in Him isn't sinning like that; whoever is sinning that way hasn't seen Him or known Him.
7 Dear children, don't let anyone mislead you: whoever is doing righteousness is righteous as He is righteous;

SATAN

8 whoever is committing sin is of the devil since

the devil has been sinning from the beginning. For this purpose God's Son appeared—that He might undo the devil's deeds.

9 Whoever has been born of God isn't committing sin because His seed remains in Him, and he can't go on sinning because he has been born of God.

INCONSISTENCY

10 In this it appears who are the children of God and who are the children of the devil: whoever isn't doing righteousness and whoever isn't showing love to his brother isn't of God.

LOVE

11 This is the message that you heard from the beginning, that we should love one another;

12 not as Cain who was of the evil one and slew his brother. And for what reason did he slay him? Because his deeds were evil and his brother's were righteous.

13 Don't be surprised, brothers, if the world hates you.

14 We know that we have passed from death because we love our brothers; whoever isn't showing love remains in death.

15 Everybody who hates his brother is a murderer, and you know that no murderer has eternal life remaining in him.

16 By this we have come to know love, that He laid down His life for us; so too we ought to lay down our lives for our brothers.

17 Now, whoever has the world's possessions and recognizes that his brother is in need, and stifles his emotions toward him, how does God's love remain in him?

Word/Deed

18 Dear children, let's not love by word or tongue but by deed and truth.

19 By this we shall know that we are of the

11-18 N.B., love has to do with deeds.
19-21 Heart here used for conscience as in the O.T.

HEART

truth, and we shall convince our hearts before Him,
20 because if our hearts condemn us, it is plain
that God is greater than our hearts and knows all
things.
21 Dear friends, if our heart doesn't condemn us
we have boldness before God,
22 and whatever we ask we receive from Him,
because we keep His commandments and do the
things that are pleasing in His sight.
23 And this is His commandment: that we should
believe in the Name of His Son Jesus Christ and
love one another as He commanded us.
24 And whoever keeps His commandments re-
mains in Him and He in him; and by this we know
that He remains in us—by the Spirit Whom He
gave to us.

CHAPTER 4

1 Dear friends, don't believe every spirit, but
test the spirits to discover whether they are of
God, because many false prophets have gone out
into the world.
2 By this you know God's Spirit: every spirit
that confesses that Jesus Christ has come in flesh
is from God,
3 and every spirit that doesn't confess Jesus isn't
from God; indeed, this is the spirit of antichrist
that you have heard is coming (and now is in the
world already).
4 Dear children, you are of God and have de-
feated them since the One Who is in you is greater

1-6 The general principle is given in vs. 6. Those who are of God listen to the apostles (today, to their writings). That is the test. In the specific instance to which John addressed himself they were to hear the apostles in their confession that Christ had come in the flesh (vs. 2; cf. 1:1; 5:6).

than the one who is in the world. SATAN
5 They are of the world; therefore, what they
say is of the world and the world listens to
them.
6 We are of God; whoever knows God listens to
us, but whoever isn't of God doesn't listen to us.
From this we know the spirit of truth and the spirit
of error.
7 Dear friends, let us love one another because LOVE
love is of God, and whoever loves has been born of
God and knows God.
8 Whoever doesn't love doesn't know God, be-
cause God is love.
9 In this way God's love was manifested to us:
God sent His unique Son into the world that we
might live through Him.
10 In this is love, not that we have loved God,
but that He loved us and sent His Son to be the
appeasing sacrifice for our sins.
11 Dear friends, if God so loved us, we also
ought to love one another.
12 Nobody has ever seen God; but if we love one
another, God remains in us and His love is per-
fected in us.
13 By this we know that we remain in Him
and He in us, because He has given us a portion
of His Spirit.
14 And we have seen and testify that the Father
has sent His Son as the world's Savior.
15 Whoever confesses that Jesus is God's Son
is one in whom God remains, and he in God.
16 And we have known and have trusted the love
that God has for us.
God is love, and whoever remains in love
remains in God, and God remains in him.
17 For this has love been perfected with us, that
we may have boldness on the Judgment Day, since

whatever He is, we also are in this world.

FEAR

18 There is no fear in love; rather, perfect love throws fear out. This is clear because fear involves punishment, and so whoever fears hasn't been perfected in love.

19 We love because He first loved us.

20 Whoever says, "I love God," yet hates his brother, is a liar, since anybody who doesn't love his brother, whom he has seen, certainly can't love God, Whom he hasn't seen.

21 And this is the commandment that we have from Him: that whoever loves God should love his brother also.

Chapter 5

1 Whoever believes that Jesus is the Christ has been born of God, and whoever loves the Parent loves the Child born of Him.

COMMANDMENTS

2 In this we know that we love God's children: when we love God and do His commandments.

3 This is the love of God: that we keep His com-

COMMANDMENTS

mandments, and His commandments aren't annoying,

4 since whoever has been born of God defeats the world. And this is what defeats the world: our faith.

5 Who can defeat the world except those who believe that Jesus is God's Son?

6 That One is Jesus Christ, Who came through water and blood; not by water only, but by water and blood.

7 And the Spirit testifies too; the Spirit is the Truth.

18 The answer to fear is love, the only force more powerful. Fearful persons, out of love for God and neighbor, may do what they otherwise would fear to do. Cf. 2:5 on perfecting; it comes about by following Christ's word (commandments) rather than one's feelings (of fear).

4, 5 Cf. Rom. 12:21.

8 So there are three witnesses: the Spirit, and the water, and the blood, and the three are in complete agreement.

9 If we accept the testimony of men, God's testimony is greater; because God's testimony is this, that He has testified about His Son.

10 Whoever believes in God's Son has a testimony for Him; whoever doesn't believe in God has made Him out to be a liar, because he hasn't believed in the testimony God has given about His Son.

11 And this is the testimony: that God gave eternal life to us; this life is in His Son.

12 Whoever has the Son has life; whoever doesn't have God's Son doesn't have life.

ASSURANCE

13 I have written these things to you who believe in the Name of God's Son that you may know that you have eternal life.

PRAYER

14 And this is the boldness that we have before Him: that if we ask anything according to His will, He listens to us.

15 And since we know that He listens to whatever we may ask, then we know that we shall have whatever we ask from Him.

16 If anybody sees his brother committing a sin that doesn't lead to death, he shall ask and He will give life to him (that is, to those committing a sin that doesn't lead to death). There is a sin that leads to death; I don't say that you should make a request about that.

17 All unrighteousness is sin, but there is a sin that doesn't lead to death.

SATAN

18 We know that whoever has been born of God doesn't sin, but the One born of God keeps him, and the evil one doesn't touch him.

16, 17 The sin leading to death may refer to a capital offense (Deut. 21:22; 22:26) or to a divine judgment (cf. I Cor. 11:30). The former view seems more likely.

18 Satan can tempt but cannot touch the believer.

19 We know that we are of God, and the whole world lies in the grip of the evil one.
20 Moreover, we know that God's Son has come and has given us understanding so that we might know the Genuine One (and we are in the Genuine One, in His Son Jesus Christ. He is the Genuine God and eternal life).
21 Dear children, guard yourselves from idols.

The Second Epistle of JOHN

1 The elder to the elect lady and to her children, whom I love in truth. And not only I, but also all who know the truth love her
2 because the truth remains in us and will be with us forever.
3 Help, mercy and peace from God the Father and from Jesus Christ, the Father's Son, will be with us in truth and love.

WALK

4 I was delighted that I found some of your children walking in truth in the same way that the commandment that we received from the Father requires.

COMMANDMENT

LOVE

5 And now I urge you, lady (not as though I were writing a new commandment to you, but rather that which we had from the beginning): that we love one another.

WALK

6 And this is love—that we walk according to His commandments; this is the commandment, even as you heard from the beginning—that you must walk in love.
7 Many deceivers have gone out into the world who don't confess that Jesus Christ has come in

flesh; such a person is a deceiver and antichrist.
8 Watch yourselves, that you don't lose that which
you have worked for, but rather that you may re- **REWARD**
ceive a full reward.
9 Everybody who goes beyond, and doesn't re- **APOSTASY**
main in the teaching of Christ, doesn't have God.
The one who remains in the teaching has both the
Father and the Son.
10 If someone comes to you and doesn't bring
this teaching, don't receive him into your home,
and don't say "greetings" to him.
11 I say this because the one who says "greet-
ings" to him shares in his evil deeds.
12 I had much to write to you, but I don't
want to do so with paper and ink. Rather, I hope
to visit you and speak with you face to face, that
our joy may be full.
13 The children of your elect sister greet you.

The Third Epistle of JOHN

1 The elder to my dear friend Gaius, whom I
love in truth.
2 Dear friend, I pray that all your interests
may prosper and that you may have good health,
in the same way that your soul is prospering.
3 I say this because I was delighted when the
brothers came and testified about your truth, that
you are walking in the truth.

9 Cf. I John 2:19.

This book shows how personal ambition among leaders can cause confusion, hinder Christ's work and destroy congregations. It also shows the importance of dealing summarily with divisiveness when prior admonition has been rejected.

4 Nothing pleases me more than to hear that my own children are walking in the truth.

HOSPITALITY

5 Dear friend, you are faithful when you do anything for the brothers—especially for strangers—
6 who have testified about your love for the church. You will do well to send them forward on their trip in a manner that is worthy of God,
7 because they went out on behalf of the Name, taking nothing from the Gentiles.
8 We, therefore, ought to take up the support of such men so that we may be fellow workers for the truth.

PRIDE

9 I have written something to the church, but Diotrephes, who loves the place of preeminence among them, doesn't recognize our authority.

CHURCH DISCIPLINE

10 For that reason, when I come, I shall remember everything that he has done; for example, the evil words that he babbles about us! And as though that were not enough, he himself doesn't recognize the authority of the brothers, but stops those who want to, and throws them out of the church.

EXAMPLE

11 Dear friend, don't imitate evil, but imitate good. The one who does good is from God; the one who does evil hasn't seen God.
12 Demetrius has a good testimony from everyone, even from truth itself. We also give testimony to him, and you know that our testimony is true.

13 I had much to write to you, but I don't want to do so with pen and ink.
14 Rather, I hope to see you as soon as possible and we shall talk face to face.

Peace to you. The friends greet you; greet the friends by name.

The Epistle of JUDE

1 Jude, a slave of Jesus Christ and brother of James, to those who have been called, loved by God the Father and kept by Jesus Christ.
2 Mercy, peace and love toward you be increased.

3 Dear friends, I was making a serious effort to write to you about our common salvation when it became necessary instead to write calling on you to contend vigorously for the faith that was delivered to the saints in a full and final way.
4 Certain persons have slipped in surreptitiously, who were previously assigned to judgment for this a long time ago; they are ungodly persons, who are twisting the grace of our God into a reason for debauchery, thus denying our only Master and Lord, Jesus Christ.

JUDGMENT

5 Now I want to remind you—although you have a full and final knowledge about it—that the Lord, having saved a people from Egypt, later destroyed those who didn't believe.
6 And angels who didn't keep their own original state but left their proper dwelling place He has kept chained in gloomy darkness, awaiting the judgment of the Great Day.
7 In the same way Sodom and Gomorrah and the cities around them, that in a similar manner engaged in sexual immorality and went away after different flesh, are set forth as an example of suffering the punishment of eternal fire.

HOMOSEXUALITY PUNISHMENT

8 In spite of this in the same way these persons also by their dreamings pollute the flesh, set aside ruling authority and insult glorious beings.

DREAMING

9 Yet Michael, the archangel, when he disputed

7 Homosexuality is called fornication ("sexual immorality"). Cf. Matt. 5:31, 32.

with the devil, arguing with him about the body of Moses, didn't dare to make an insulting accusation against him, but said, "The Lord rebuke you!"

10 But these persons insult whatever they don't understand, while by whatever they do know instinctively, like unreasoning animals, they ruin themselves.

REWARD

11 Woe to them because they took Cain's path, and for reward rushed headlong into Balaam's error and have destroyed themselves in Korah's rebellion!

12 These persons are blots on your love feasts, banqueting with you without a qualm, shepherding themselves. They are waterless clouds, swept along by winds; autumn trees that are fruitless, uprooted —doubly dead!

13 They are wild sea waves foaming out their shameful debris, wandering stars for whom the dark gloom has been reserved forever.

14 Even Enoch, the seventh from Adam, prophesied about these persons, saying:

> "See, the Lord is coming with ten thousand of His holy ones
>
> 15 to execute judgment against all of them, and to convict all the ungodly of all their ungodly works that they have done in an ungodly way, and of all the hard things that ungodly sinners have spoken about Him."

COMPLAINT

FEELING ORIENTATION

16 These persons are grumblers, malcontents, who live according to their own desires, and their mouths speak arrogantly, flattering people to gain a favor.

17 But you, dear friends, remember the words that were spoken beforehand by the apostles of our Lord Jesus Christ

FEELING ORIENTATION

18 when they told you, "At the end of this period there will be scoffers who will live according to

their own ungodly desires."
19 These are the persons who cause divisions. **DIVISIVENESS**
They are sensual because they don't have the Spirit.
20 But you, dear friends, by building yourselves
up in your most holy faith, through praying by the **PRAYER**
Holy Spirit,
21 keep yourselves in God's love, waiting for the
mercy of our Lord Jesus Christ that leads to eternal life.
22 And show mercy to doubters, save others
by pulling them out of the fire, **COUNSELING**
23 and show mercy to others with caution, hating
even the clothing spotted from the flesh.
24 Now, to the One Who has power to keep
you from falling and to present you faultless before
His glorious presence with great joy,
25 to the only God our Savior be glory, majesty,
might and authority through Jesus Christ our Lord,
before all the ages, and now, and for all ages to
come! Amen.

22-23 Persons are affected differently by false teaching and to be helped must be approached differently.
24 Many counselees need assurance of these facts.

THE REVELATION OF JOHN

CHAPTER 1

1 The revelation of Jesus Christ that God gave
to Him to show His slaves what must take place
shortly. And He explained it through His angel by
sending him to His slave John,
2 who testified to everything that he saw as God's
Word and the testimony of Jesus Christ.
3 Whoever reads and whoever listens to the
words of the prophecy and keeps what has been
written in it will be happy; the time is at hand.
4 John, to the seven churches that are in Asia;
help to you, and peace from the One Who is, Who
was, and Who is coming, and from the seven spirits
that are before His throne,
5 and from Jesus Christ, the faithful Witness, the
First-born of the dead and the Ruler of the kings of
the earth.

To Him Who loves us and has freed us
from our sins by His blood,
6 and made us an empire, priests to His God
and Father, to Him be glory and might forever
and ever. Amen.
7 See, He comes with clouds, and every eye
will see Him, even those who pierced Him, and all
of the tribes of the land will wail over Him. In-
deed! Amen.
8 "I am the Alpha and the Omega," says the
Lord God, "the One Who is, Who was, and Who
is coming, the Almighty One."
9 I, John, your brother who shares with you in
the tribulation, and kingdom, and endurance that
are associated with Jesus, found myself on the is-
land called Patmos because of God's Word and the
testimony of Jesus.

The book of Revelation stresses endurance and defeating persecutors. It holds out hope now as well as ultimate blessing and reward.

10 I found myself in the spirit on the Lord's day,
and heard behind me a loud voice that sounded
like a trumpet,
11 saying, "What you see write on a scroll and
send it to the seven churches, to Ephesus and to
Smyrna and to Pergamos and to Thyatira and to
Sardis and to Philadelphia and to Laodicea."
12 And I turned to look in the direction of
the voice that spoke with me, and as I turned I
saw seven golden lampstands.
13 And in the midst of the lampstands was One
Who had the likeness of the Son of Man, dressed
in a robe that reached to His feet and was tied
around the chest with a golden belt.
14 His head and hair were white as wool, white
as snow, and His eyes were like a flame of fire.
15 His feet had the likeness of a silvery-bronze
metal in a furnace glowing at white heat; and His
voice was like the sound of many waters.
16 And in His right hand He held seven stars,
and from His mouth came forth a sharp, two-edged
broadsword, and His face was like the sun shining
at full strength.
17 And when I saw Him, I fell at His feet as if I **FEAR**
were dead; but He laid His right hand on me, say-
ing: **"Don't be afraid. I am the First and the Last**
18 **and the Living One. And though I died, see,**
I am alive forever and ever; and I hold the keys of
death and the unseen world.
19 "Write, therefore, what you saw and what
is, and what is about to take place after these
things.
20 The secret meaning of the seven stars that you
saw in My right hand, and the seven golden lamp-
stands is this: The seven stars are the messengers
from the seven churches and the seven lampstands
are the seven churches.

CHAPTER 2

1 "For the messenger from the church in Ephesus write: The One Who holds the seven stars in His right hand, Who walks in the midst of the seven golden lampstands, says this:

FALSE TEACHERS

2 I know your accomplishments, and your toil and your endurance, and that you can't tolerate evil persons, but have tested those who call themselves apostles, and aren't, and found them liars.
3 And you have endured and borne up for My Name's sake and haven't become tired of it.

LOVE REMINDING REPENTANCE

4 "But I have this against you: you have left your first love.
5 Remember, then, the place from which you have fallen; repent and do the deeds that you did at first. But if you don't, I shall come to you and will move your lampstand out of its place—unless you repent.

HATRED FALSE TEACHERS

6 Yet this you do have, you hate the deeds of the Nicolaitans, that I also hate.

7 "Whoever has an ear, let him hear what the Spirit says to the churches. To the one who has defeated the enemy I shall give the right to eat from the tree of life that is in God's Paradise.

8 "And for the messenger from the church in Smyrna write: The One Who is the First and the Last, Who was dead and came to life, says this:
9 I know your tribulation and poverty (although you are rich!) and the insults of those who call themselves Jews and aren't, but rather are a synagogue of Satan.

FEAR SUFFERING

10 Don't fear what you are about to suffer. See, the devil is about to throw some of you into prison that you may be tested, and you will have tribula-

5 Repentance leads to good deeds. To *love* differently one must *do* differently (cf. I John 3:11-18).
6 Hatred commended because it reflects God's hatred.

tion for ten days. Be faithful to death and I shall give the winner's wreath of life to you.

11 "Whoever has an ear, let him hear what the Spirit says to the churches. The one who has defeated the enemy won't be hurt at all by the second death.

12 "And for the messenger from the church in Pergamos write: The One Who has the sharp two-edged broadsword says this:

SATAN

13 I know where you live; it is where Satan's throne is. You continue to hold firmly to My Name, and you didn't deny My faith even in the days of Antipas, my faithful witness, who was killed at your side there where Satan lives.

FALSE TEACHERS

14 "However, I have a few things against you: you have there some who hold the teaching of Balaam, who taught Balak how to throw a stumbling block before the sons of Israel, by eating idol sacrifices and committing sexual sins.

15 So too you have some who in a similar way hold to the teaching of the Nicolaitans.

REPENTANCE

16 Therefore repent, or else I shall come to you soon and shall wage war with them by the sword of My mouth.

17 "Whoever has an ear, let him hear what the Spirit says to the churches. To the one who has defeated the enemy I shall give some of the hidden manna, and I will give him a white stone with a fresh new name written on it that no one knows except the one who receives it.

18 "And for the messenger from the church in Thyatira write: God's Son, Who has eyes like a flame of fire and Whose feet have the likeness of a silvery-bronze metal, says this:

GROWTH

19 I know about your accomplishments, your love and service and endurance, and that your last accomplishments exceed the first.

FALSE TEACHERS

20 However, I have this against you: you are doing nothing about that woman Jezebel, who calls herself a prophetess, but teaches and misleads My slaves into committing immorality and eating idol sacrifices.

REPENTANCE

21 Now, I gave her a period of time in which to repent, but she doesn't want to repent of her immorality.

22 Watch how I throw her into a bed, and those who are involved in adultery with her into great affliction, unless they repent of what they are doing with her.

23 And I shall put her children to death, and all of the churches will know that I am the One Who searches minds and hearts; and I shall give to each one of you precisely what his deeds deserve.

24 "Now, I say to the rest of you in Thyatira, as many of you as do not hold this teaching (who do not know Satan's "deep things," as they call them), I shall not lay an additional burden on you

25 except that I expect you to hold firmly to what you have until I come.

26 "And to the one who defeats the enemy and keeps on doing the deeds I command till the end, I shall grant authority over the nations,

27 and he will rule them with an iron rod, smashing them like clay pots, just as I also have received authority from My Father.

28 And I shall give him the morning star.

29 "Whoever has an ear, let him hear what the Spirit says to the churches.

CHAPTER 3

1 "And for the messenger from the church in Sardis write: The One Who has God's seven spirits and the seven stars says this: I know about your

accomplishments; you have a reputation for being alive, but you are dead.
2 Wake up and strengthen what is left that is about to die, for I haven't found a thing that you have done complete before My God.
3 Remember, then, what you received and heard; keep it and repent. If you don't awaken I shall come as a thief, and you will have absolutely no way of knowing at what hour I shall come upon you.

REPENTANCE

4 "However, you have a few names in Sardis who haven't dirtied their clothes; they shall walk with Me in white, because they are worthy.
5 The one who defeats the enemy will be clothed in this way—in white clothing—and I shall surely not blot his name out of the scroll of life, but I shall confess his name in My Father's presence and in the presence of His angels.
6 "Whoever has an ear let him hear what the Spirit says to the churches.
7 "And for the messenger from the church in Philadelphia write: The Holy, Genuine One Who has the key of David, Who opens so that no one can shut and Who shuts so that no one can open, says this:
8 I know about your accomplishments. See, I have put before you an open door that no one can shut, because even though you have but little power, you kept My Word and didn't deny My Name.
9 See, I shall give you some of the synagogue of Satan, the ones who call themselves Jews, and aren't, but lie. I shall make them come and kneel down at your feet, and they will know that I have loved you.
10 Since you kept My Word about endurance, I also shall keep you from the hour of testing that is about to come upon the whole Mediterranean

world to test those who live in the land.

11 "I am coming shortly; hold firmly what you
have so that no one will take your winner's wreath.
12 Whoever defeats the enemy I shall make a
pillar in My God's temple and he will never go out
from it again. And I shall write on him the Name
of My God, and the name of the city of My God
(that is, the new Jerusalem that shall come down
out of heaven from My God), and My fresh new
Name.

13 "Whoever has an ear let him hear what the
Spirit says to the churches.

14 "And for the messenger from the church in
Laodicea write: The Amen, the faithful and gen-
uine Witness, the Ruler of God's creation, says this:

LUKEWARMNESS

15 I know about your accomplishments, that you
are neither cold nor hot (I wish you were cold or
hot!).

16 So, because you are lukewarm, and neither
cold nor hot, I am going to vomit you out of my
mouth.

17 Because you say, "I am rich," and "I have be-
come rich and have need of nothing," and don't
know that you are miserable and pitiable and poor
and blind and naked,

18 I counsel you to buy from Me gold refined by
fire that you may be rich, and white clothing that
you may put on to cover your shameful nakedness,
and eye-salve to anoint your eyes that you may see.

DISCIPLINE REPENTANCE

19 "I convict and discipline those about whom
I care; so be zealous and repent.

20 See, I am standing at the door and knocking.
If anyone listens to My voice and opens the door I
shall come in to him and I shall eat with him and
he with Me.

21 "To the one who defeats the enemy I shall
grant the right to sit with Me on My throne, just

as I defeated him and sat down with My Father on His throne.
22 Whoever has an ear, let him hear what the Spirit says to the churches."

CHAPTER 4

1 After these things, I looked and there in the sky was an open door. Then the first voice that I had heard speaking to me (the one that sounded like a trumpet) said, "Come up here and I shall show you what must take place after these things." Immediately, I was in the spirit;
2 and there it was—a throne set up in the sky, and there was Someone sitting on the throne.
3 Now the appearance of the One sitting there had the likeness of jasper and sardius stones, and surrounding the throne was a rainbow that had an appearance that could be likened to an emerald.
4 And surrounding the throne were twenty-four thrones with twenty-four elders sitting on them, who were dressed in white clothing, and on their heads were golden winners' wreaths.
5 From the throne, lightning flashed forth and various sorts of sounds and thunder; and seven lamps of fire were burning before the throne (which are God's seven spirits);
6 and before the throne there was an expanse like a sea of glass that had the likeness of crystal.

And between the throne and the elders and around the throne were four living beings filled with eyes in front and in back.
7 And the first living being had the likeness of a lion, and the second living being the likeness of an ox, and the third living being had a face like a man, and the fourth living being had the likeness of a flying eagle.

8 Each of the four living beings had six wings,
and each was filled with eyes all around and within. And day and night they never stop saying,

"Holy, holy, holy is the Lord God Almighty,
Who was and Who is and Who is coming."

9 And whenever the living beings give glory and
honor and thanks to the One Who sits on the
throne, Who lives forever and ever,
10 the twenty-four elders fall down before the
One Who sits on the throne and worship the One
Who lives forever and ever, and throw down their
crowns before the throne, saying,

11 "Our Lord and our God, You are worthy
to receive glory and honor and power because You created all things and by Your
will they exist and were created."

CHAPTER 5

1 And I saw in the right hand of the One Who
sat on the throne a scroll with writing within; and
on the outside it was sealed with seven seals.
2 And I saw a strong angel who was exclaiming
with a loud voice, "Who is worthy to open the
scroll and to break its seals?"
3 And nobody, either in heaven or on the earth
or beneath the earth, was able to open the scroll or
to look into it.
4 So I cried for some time because nobody was
found who was worthy to open the scroll or to look
into it.
5 Then one of the elders said to me, "Don't cry;
see, the Lion from the tribe of Judah, David's
Root, has defeated the enemy so that He may open
the scroll and its seven seals."

11 The reason for all things: the glory of God (cf. Rom. 11:36; Heb. 2:10).

6 Then I saw between the throne and the four
living beings and the elders a Lamb standing, that
looked as if it had been sacrificed. He had seven
horns and seven eyes which are God's seven spirits
that He sends forth into all the earth.
7 And He came and took the scroll from the right
hand of the One Who sits on the throne.
8 And when He took the scroll, the four living
beings and the twenty-four elders fell down before
the Lamb. Each one had a harp and golden bowls
filled with incenses, which are the saints' prayers.
9 And they sang a brand new song, saying:

> "You are worthy to take the scroll and to
> open its seals because You were slain, and
> by Your blood You bought for God per-
> sons from every tribe and tongue and peo-
> ple and nation,
> 10 and have made them an empire and priests
> to serve our God, and they reign upon the
> earth."

11 And I looked, and heard the voice of the
many angels (ten thousands upon ten thousands)
that surrounded the throne, and of the living be-
ings, and of the elders,
12 saying with a loud voice,

> "The Lamb Who was slain is worthy to re-
> ceive power and riches and wisdom and
> strength and honor and glory and blessing."

13 And I heard every creature that is in heaven
and on the earth and beneath the earth and on the
sea, and all that is in them, saying,

> "To the One Who sits on the throne and to
> the Lamb be blessing and honor and glory
> and might forever and ever."

14 And the four living beings said, "Amen," and
the elders fell down and worshiped.

Chapter 6

1 I watched when the Lamb opened one of
the seven seals, and I heard one of the four living
beings saying in a voice that sounded like thunder,
"Come!"
2 And I looked, and there was a white horse,
and its rider had a bow, and he was given a win-
ner's wreath, and he rode off defeating and in or-
der to defeat his enemies.
3 And when He opened the second seal I
heard the second living being say, "Come!"
4 And another horse that was fiery red rode off,
and to its rider was given the power to take peace
from the earth so that people would slay one an-
other; and a great sword was given to him.
5 And when He opened the third seal I heard
the third living being say, "Come!" And I looked,
and there was a black horse, and its rider had a
balance in his hand.
6 And I heard what sounded like a voice in the
midst of the four living beings, saying, "A quart of
wheat for a denarius, and three quarts of barley
for a denarius, but do not harm the oil and the
wine."
7 And when He opened the fourth seal I heard
the voice of the fourth living being say, "Come!"
8 And I looked, and there was a pale horse, and
the name of its rider was Death, and the unseen
world followed close behind him. And they were
given authority over a fourth of the earth to kill
with sword, and with famine, and with plague and
by means of wild animals of the earth.
9 And when He opened the fifth seal I saw at
the foot of the altar the souls of those who had
been slain for God's Word and for their testimony.
10 And they called out loudly, saying, "O holy

and Genuine Sovereign, how long will it be before
You judge and take vengeance on those who live in
the earth who spilled our blood?"
11 And to each one of them was given a white
robe and they were told to rest for a little while
longer until the full number of their fellow slaves
and their brothers who were about to be put to
death, as they also had been, was completed.
12 And when He opened the sixth seal I
watched as there was a violent earthquake, and
the sun became black as sackcloth made of hair,
and the full moon became red as blood,
13 and the stars of the sky fell to the earth like
a fig tree dropping its unripened winter fruit when
it is shaken by a strong wind.
14 And the sky vanished like a scroll being
rolled up, and every mountain and island were
moved from their place.
15 And the kings of the land and great men
and military leaders and rich men and strong men
and everyone—slave or free—crawled into caves
and behind rocks of the mountains to hide them-
selves,
16 calling to the mountains and to the rocks, "Fall
on us and hide us from the face of the One Who sits
on the throne and from the wrath of the Lamb,
17 for the great Day of Their wrath has come,
and who can stand?"

Chapter 7

1 After this I saw four angels standing at the
four corners of the earth, holding back the four
winds of the earth so that no wind might blow on
the earth or the sea or any tree.
2 And I saw another angel coming up from the

rising of the sun, having the seal of the living God.
And in a loud voice he called to the four angels to
whom power was given to hurt the earth and the
sea,
3 saying, "Don't hurt the earth or the sea or the
trees until we have placed a seal upon the fore-
heads of God's slaves."
4 And I heard the number of those who were
sealed: a hundred and forty-four thousand from
all of the tribes of the sons of Israel were sealed:
5 From the tribe of Judah 12,000 were sealed,
from the tribe of Reuben 12,000,
from the tribe of Gad 12,000,
6 from the tribe of Asher 12,000,
from the tribe of Naphtali 12,000,
from the tribe of Manasseh 12,000,
7 from the tribe of Simeon 12,000,
from the tribe of Levi 12,000,
from the tribe of Issachar 12,000,
8 from the tribe of Zebulun 12,000,
from the tribe of Joseph 12,000,
from the tribe of Benjamin 12,000.
9 After these things I looked and there was a
great crowd that nobody was able to count, from
every nation and tribe and people and tongue,
standing before the throne and before the Lamb,
clothed in white robes, with palm branches in their
hands.
10 And they were shouting with a loud voice,
saying, "Salvation is by our God, the One Who sits
on the throne, and by the Lamb."
11 And all the angels that stood surrounding the
throne and the elders and the four living beings fell
on their faces before the throne and worshiped God,
12 saying,
"Amen. Blessing and glory and wisdom
and thanksgiving and honor and power and

strength belong to our God forever and ever! Amen."

13 Then one of the elders responded, asking me, "Who are these clothed in white robes, and where did they come from?"

14 And I replied, "Sir, you rather than I are the one who knows." So he said to me, "These are those who are coming from the great tribulation; they have washed their robes and whitened them by the Lamb's blood.

15 As the result, they are before God's throne and serve Him day and night in His temple, and the One Who sits on the throne spreads His tent over them.

16 They won't hunger or thirst again, and the sun shall never fall upon them, nor shall any scorching heat afflict them,

SUFFERING ENDED

17 since the Lamb Who is in the midst of the throne will shepherd them and will guide them to springs of living waters. And God will wipe every tear from their eyes."

Chapter 8

1 And when He opened the seventh seal, there was silence in the sky for about a half hour.

2 Then I saw the seven angels who stood before God, and seven trumpets were given to them.

3 And another angel who had a golden censer came and stood at the altar, and he was given many sorts of incense that he might offer on the golden altar before the throne together with the prayers of the saints.

4 And the smoke from the incense rose out of the hand of the angel before God with the prayers of the saints.

14-17 The happy state of martyrs.

5 Then the angel took the censer and filled it with
fire from the altar and threw it down on the earth,
and there were thunders and loud noises and light-
nings and an earthquake.

6 And the seven angels having the seven trum-
pets got ready to sound them.

7 And the first sounded his trumpet and there
were hail and fire mixed with blood, and they were
thrown down on the earth. And a third of the earth
was burned up, and a third of the trees were burned
up, and all the green grass was burned up.

8 Then the second angel sounded his trumpet,
and something that looked like a great mountain,
burning with fire, was thrown into the sea, and a
third of the sea turned to blood,

9 and a third of the living creatures in the sea
died, and a third of the ships were destroyed.

10 Then the third angel sounded his trumpet,
and a great star, burning like a torch, fell from the
sky; and it fell on a third of the rivers and on the
springs of water.

11 Now the name of the star is called wormwood;
so a third of the waters became wormwood and
many people died from the waters because they had
become bitter.

12 Then the fourth angel sounded his trumpet,
and a third part of the sun, and a third of the moon,
and a third of the stars were struck, so that a third
of them might be darkened, and for a third of the
day, and for a third of the night as well, they did
not shine.

13 And I looked, and I heard a solitary eagle
flying in mid-sky, saying in a loud voice, "Woe, woe,
woe to those who live on the earth, because of the
remaining sounds of the trumpets of the three angels
who are about to sound!"

Chapter 9

1 And the fifth angel sounded his trumpet, and
I saw a star that had fallen from the sky onto the
earth, and to him was given the key to the shaft of
the Abyss.
2 And he opened the shaft of the Abyss, and
from the shaft rose smoke that was like the smoke
of a huge furnace, and the sun and the air were
darkened by the smoke from the shaft.
3 Then, out of the smoke came locusts that
streamed upon the ground, and they were given the
same sort of "authority" that earthly scorpions have.
4 And they were ordered not to harm the grass
of the earth, nor any green growth, nor any tree,
but only human beings who do not have God's seal
on their foreheads.
5 And they were directed not to kill them, but to
torture them for five months (now their torture is
like the torture of a scorpion when it strikes a
person).
6 And in those days people will seek death and
will not be able to find it; they will long to die, but
death will flee from them.
7 Now the appearance of these locusts might
be likened to horses equipped for war, and on their
heads were golden garlands, and their faces were
like human faces.
8 Their hair was like women's hair and their
teeth were like those of a lion,
9 and they had scales like iron breastplates, and
the sound of their wings was like the sound of
many horse-drawn chariots rushing off to war.
10 In addition, they had tails resembling scor-
pions' tails, including their stingers; and their "au-
thority" to hurt human beings for five months was
in these tails.

11 Over them was a king—the angel of the Abyss—whose name in Hebrew is Abaddon, and in Greek, Apollyon (Destroyer).
12 The first woe has passed; two woes yet must come.

13 Next, the sixth angel sounded his trumpet and I heard a solitary voice from the four horns of the golden altar that is before God,
14 saying to the sixth angel who had the trumpet: "Loose the four angels who are bound at the great river Euphrates."
15 So the four angels who had been prepared for the hour and day and month and year when they would kill a third of the human race were loosed.
16 And the number of cavalry was two hundred million (I heard their number).

17 And in my vision, this is how the horses and their riders looked to me: they had breastplates that were fiery red, sapphire blue, and sulphur yellow, and the heads of the horses were like lions' heads, and fire and smoke and sulphur belched from their mouths.
18 A third of the human race was killed by these three plagues of fire and smoke and sulphur that came from their mouths.
19 Now the "authority" of these horses was in their mouths and in their tails (their tails resembled snakes, with heads by which they hurt).

20 But the rest of the human race who were not killed in these plagues didn't even then repent of the works of their hands; they didn't stop worshiping demons and gold, silver, bronze, stone and wooden idols that can neither see, nor hear, nor walk.

REPENTANCE

21 Nor did they repent about their murders, or their magic rituals, or their sexual immorality, or their thefts.

CHAPTER 10

1 Then I saw another strong angel coming
down from the sky, clothed with a cloud, and a
rainbow on his head, and his face was like the sun,
and his legs from the feet up were like fiery pillars.
2 In his hand he had a small scroll that was open.
And he placed his right foot on the sea and his left
one on the land.
3 And he shouted with a mighty voice that was
like the roar of a lion; and when he shouted the
seven thunders spoke with their own voices.
4 And when the seven thunders spoke I was
about to write, but I heard a voice from the sky,
saying, "Seal up the words that the seven thunders
spoke; you may not write them down."
5 Then the angel that I saw standing on the
sea and on the land lifted his right hand to the sky
6 and swore by the One Who lives forever and
ever, Who created the sky and whatever is in it,
and the earth and whatever is in it, and the sea and
whatever is in it, that there would be no further
delay;
7 but in the days of the sound of the seventh an-
gel, that is, as soon as he is about to sound his trum-
pet, God's hidden purposes that He announced as
good news to His slaves, the prophets, will be fully
accomplished.
8 Then I heard again the voice that I heard
from the sky, speaking to me and saying, "Go, take
the open scroll that is in the hand of the angel who
is standing on the sea and on the land."
9 So I went to the angel and asked him to give
me the scroll. And he said to me: "Take and eat
it up. It will make your stomach bitter, but in your
mouth it will taste as sweet as honey."
10 So I took the small scroll from the angel's

hand and ate it up, and in my mouth it was as sweet as honey, but when I swallowed it my stomach turned bitter.

11 And I was told, "You must prophesy again about many peoples and nations and tongues and kings."

CHAPTER 11

1 Then, as I was given a reed that looked like a measuring rod, I was told: "Rise and measure God's temple, including the altar and those who are worshiping there.
2 But leave out the court that is on the outside and don't measure it since it was given to the Gentiles, who for forty-two months will trample the holy city underfoot.
3 And I shall authorize my two witnesses, who are clothed in sackcloth, to prophesy for 1,260 days."
4 They are the two olive trees and the two lampstands that stand before the Lord of the land.
5 And if anyone wants to hurt them, fire shoots out of their mouths and consumes their enemies; and if anyone wants to hurt them, in this way he must be killed.
6 They have authority to shut up the sky so that it may not rain during the days of their prophecy, and they have authority over the waters to turn them to blood and to strike the land with every kind of plague as often as they want to.
7 And when they have fully completed giving their testimony, the beast that arises out of the Abyss will fight with them and will defeat them and will kill them.
8 And their dead bodies will lie in the open in

the square of the great city that figuratively is called Sodom and Egypt—the place where their Lord also died by crucifixion.

9 And for three days and a half persons from all peoples and tribes and tongues and nations will look at their dead bodies, and they won't allow their dead bodies to be laid in a tomb.

10 And those who live in the land will rejoice over them and be jubilant; indeed, they will even send gifts to one another, because the two prophets had been a torment to those who live in the land.

11 But after three days and a half a spirit of life from God entered into them and they stood up on their feet, and great fear fell on all those who saw them.

12 Then they heard a mighty voice from the sky, saying to them: "Come up here." And they arose to the sky in a cloud, as their enemies watched them.

13 And during that very hour there was a violent earthquake and a tenth of the city collapsed, and 7,000 people were killed in the earthquake, and the rest became terrified, and gave glory to the God of heaven.

14 The second woe has passed. See, the third woe is coming shortly.

15 Then the seventh angel sounded his trumpet and there were mighty voices in the sky, saying,

> "The world's empire has become the empire of our Lord and of His Christ, and He shall rule forever and ever."

16 And the twenty-four elders, who sit before God on their thrones, fell on their faces and worshiped God,

17 saying,

> "We thank You, Lord God Almighty, the One Who is, and was, because You have

taken Your great power and have begun to reign.
18 And the Gentiles were angry, but Your wrath has come and the time for avenging
REWARD the dead and for rewarding Your slaves the prophets, and the saints, and those who fear Your Name, both the small and the great, and for destroying those who are destroying the land."
19 And God's temple in the sky was opened, and the ark of His covenant was seen in His temple, and there were lightnings and sounds and thunders and an earthquake and heavy hail.

CHAPTER 12

1 Then a great sign was seen in the sky: there was a woman clothed with the sun, with the moon under her feet, and a wreath of twelve stars around her head.
2 She was pregnant, and cried out in pain as she agonized to give birth.
3 And another sign was seen in the sky: there was a huge red dragon, having seven heads and ten horns, and on his heads were seven crowns,
4 and his tail swished back and forth knocking down one third of the stars to the ground. And the dragon stood before the woman who was about to give birth so that he might devour her Child as soon as she did give birth.
5 And she gave birth to a Son, a male, who, like a shepherd, was about to rule all the Gentiles, using a rod of iron. But her Child was snatched away to God and to His throne.
6 Then the woman fled into the wilderness, where she has a place prepared by God, where her

needs might be provided for during 1,260 days.
7 And a war began in the sky: Michael and his angels fought with the dragon; and the dragon fought them together with his angels,
8 but they were not strong enough and there was no longer a place for them in the sky, and he was thrown out.
9 And the huge dragon, the old snake who is called the devil and Satan, the deceiver of the whole inhabited world, was thrown down to the earth and his angels were thrown down with him.
10 Then I heard a mighty voice in the sky, saying, "Now the salvation and the power and the empire of our God, and the authority of His Christ have appeared, for the accuser of our brothers (who accuses them before God day and night) has been thrown out.
11 And they defeated him by the Lamb's blood and by word of their testimony, since they have not loved their lives, even to death.
12 Because of this, be glad, you heavens, and those who are tenting there; woe to the earth and the sea because the devil has come down to you in a great rage, because he knows that he has only a short time."
13 And when the dragon saw that he was thrown down to the earth, he pursued the woman who gave birth to the male Child.
14 But the woman was given the two wings of the great eagle that she might fly into the wilderness away from the snake to her place where her needs are to be provided for during a time, times and a half time.
15 And the snake poured water like a river out of his mouth behind the woman to carry her away in its current.
16 But the earth helped the woman; the earth

SATAN

opened its mouth and swallowed the river that the dragon had poured out of his mouth.
17 And the dragon became enraged over the woman and went away to make war with the rest of her children, that is, those who keep God's commandments and who have a testimony for Jesus.

CHAPTER 13

1 And he stood on the sand of the sea. And I saw a beast rising from the sea that had ten horns and seven heads, with ten crowns on his horns, and blasphemous names on his heads.
2 And the beast that I saw resembled a leopard, but his feet were like a bear's, and his mouth like a lion's. And the dragon gave his power and throne and great authority to him.
3 Now one of his heads looked as if it were fatally wounded, but the fatal wound was healed. And all the earth followed the beast in amazement,
4 and they worshiped the dragon because he gave his authority to the beast. And they worshiped the beast, saying, "Who is like the beast?" and, "Who is able to make war with him?"
5 And he was given a mouth speaking boastful and blasphemous things, and he was allowed to exercise authority for forty-two months.
6 And he opened his mouth in blasphemies against God to blaspheme His Name, and His tent and all of those who tent with Him in heaven.
7 And he was allowed to make war with the saints and to defeat them, and he was allowed to exercise authority over every tribe and people and tongue and nation.
8 And all those who live on the earth, whose names have not been written in the slain Lamb's

scroll of life from the foundation of the world, will worship him.

9 Whoever has an ear, let him hear.

10 Whoever is going into captivity will go into captivity; whoever kills by a sword must be killed by a sword. **This requires endurance and faithfulness from the saints.**

ENDURANCE

11 And I saw another beast arising out of the land. And he had two horns like a lamb's horns, but he spoke like a dragon.

12 And he exercised all the authority of the first beast before him, and he made the earth and those who live in it worship the first beast (the one whose fatal wound was healed).

13 And he performed great signs, even making fire fall from the sky on the earth in the sight of men.

14 And by the signs that he was allowed to perform before the beast, he deceived those who live in the earth, telling them to make an image of the beast (the one who was wounded by the sword and lived).

15 And he was allowed to give breath to the image of the beast, so that the image of the beast might even speak and might cause those who refuse to worship the image of the beast to be killed.

16 He also made everyone—small and great, rich and poor, free and slave—receive a mark on his right hand or forehead,

17 so that no one could buy or sell unless he had the mark (which is the beast's name or the number of his name).

18 This requires wisdom: whoever understands, let him add up the number of the beast, for it is the number of a man. His number is 666.

Chapter 14

1 Then I looked, and there was the Lamb
standing on Mount Zion, and with Him 144,000
who had His Name and His Father's Name written
on their foreheads.
2 And I heard a sound out of the sky that was
like the roar of many waters and like the rumble
of loud thunder. Yet, the sound that I heard was
also like harpists playing their harps.
3 And they sang a brand new song before the
throne and before the four living beings and the
elders, and no one could learn the song except the
144,000 who had been bought from the land.
4 These are those who have not defiled them-
selves with women; for they are virgins. They fol-
low the Lamb wherever He goes. They were bought
from among men as a first fruit for God and for the
Lamb.
5 And no lie was found in their mouths; they are
unblemished.
6 And I saw another angel flying in mid-sky,
having the eternal good news to announce to those
settled in the land and to every nation and tribe
and tongue and people,
7 **saying with a mighty voice, "Fear God and
give Him glory because the hour of His judgment
has come. So worship the One Who made the
heaven and the earth and sea and springs."**
8 Then a second angel followed, saying, "Fal-
len! The great Babylon is fallen, that made all the
nations drink the wine of the anger aroused by her
sexual immorality!"
9 And another angel—a third—followed them,
saying with a mighty voice, "Whoever worships
the beast and his image, and receives a mark on
his forehead or on his hand,

10 he too will drink the wine of God's anger
poured undiluted into His cup of wrath, and he will
be tortured with fire and sulphur before the holy
angels and before the Lamb.
11 And the smoke of their torture will rise for-
ever and ever. And whoever worships the beast
and his image, and whoever receives the mark of
his name, will have no rest day and night."
12 **This requires endurance from the saints who** ENDURANCE
keep God's commandments and maintain faith in
Jesus.
13 And I heard a voice from the sky, saying,
"Write this: Happy are the dead who die in the
Lord from now on." "Yes, indeed," said the Spirit,
"so that they may rest from their toil; for their
works follow them."
14 Then I looked, and there was a white
cloud, and sitting on the cloud was Someone like
a Son of man, having a golden wreath on His head
and a sharp sickle in His hand.
15 Then another angel went forth from the
temple, shouting with a mighty voice to the One
sitting on the cloud, "Send forth Your sickle and
reap; the hour to reap has come since the har-
vest of the land is more than ripe."
16 And the One sitting on the cloud swung His
sickle over the land, and the land was reaped.
17 And another angel went forth from the
temple in the sky, who also had a sharp sickle.
18 And another angel went forth from the altar
who had authority over fire, and he spoke with a
mighty voice to the one who had the sharp sickle and
said, "Send forth your sharp sickle and gather the
clusters of the vine of the land, because its grapes
are ripe."
19 And the angel swung his sickle toward the
land and gathered the vine of the land and threw it

into the great wine press of God's anger.
20 And the wine press was trodden outside the city, and blood flowed out of the wine press, till it was as high as a horse's bridle for a distance of 200 miles.

CHAPTER 15

1 And I saw another great and amazing sign in the sky: there were seven angels having seven plagues (these are the last because with them the anger will be fully completed).
2 And I saw something like a glassy sea that had fire mixed with it, and those who had defeated the beast, and his image, and the number of his name, were standing on the glassy sea, holding gold harps from God.
3 And they sang the song of Moses, God's slave, and the song of the Lamb, saying,

"Great and amazing are Your deeds, Lord God Almighty! Righteous and genuine are Your ways, King of the nations.
4 Who will not fear and glorify Your Name, Lord, because You alone are holy, because all the nations will come and worship You, because Your righteous acts have been manifested?"

5 And after these things I looked, and the temple of the tent of testimony that is in heaven was opened,
6 and out of the temple came forth the seven angels who had the seven plagues. They were clothed in clean bright linen garments that were tied around the chest with gold belts.
7 And one of the four living beings gave to the seven angels seven gold bowls filled with the anger of the God Who lives forever and ever.

8 And the temple was filled with smoke from the glory of God and from His power, and no one could enter the temple until the seven plagues of the seven angels were fully completed.

Chapter 16

1 Then I heard a mighty voice from the temple, saying to the seven angels, "Go and pour the seven bowls of God's anger upon the land."

2 And the first went away and poured his bowl on the land, and ulcers that were bad and serious appeared on those persons who had the mark of the beast and worshiped his image.

3 And the second poured his bowl into the sea and it turned into blood that resembled the blood of a dead man, and every living thing in the sea died.

4 And the third poured his bowl into the rivers and the springs and they turned to blood.

5 And I heard the angel of the waters saying,

"You Who are and Who were, the Holy One, You are righteous in these judgments,

6 for they have spilled the blood of saints and prophets. Now You have given them blood to drink; they deserve it!"

7 **And from the altar I heard someone say, "Yes, Lord God Almighty; true and just are Your judgments!"** JUDGMENT

8 And the fourth poured his bowl on the sun, and it was allowed to burn men with fire.

9 And people were burned with great heat, and they blasphemed the Name of the God Who had authority over these plagues, and they did not repent so as to give Him glory.

10 And the fifth poured his bowl on the throne of the beast and his empire was darkened. And

people chewed their tongues out of pain,
11 but they blasphemed the God of the sky because of their pain and sores, and they did not repent of their deeds.

12 And the sixth poured his bowl upon the great river Euphrates and its water was dried up to prepare the way for the kings from the east.
13 Then I saw three unclean spirits hop like frogs from the mouth of the dragon, and from the mouth of the beast, and from the mouth of the false prophet.
14 They are spirits of demons who work miraculous signs, and they went out to the kings of the whole inhabited earth to assemble them for the battle of the Almighty God's great day.
15 "Listen, I am coming like a thief. Happy is
ALERTNESS the one who stays awake and guards his garments lest he walk naked and people see his shame."
16 Then they assembled them at the place that in Hebrew is called Armageddon.

17 And the seventh poured his bowl into the air, and a mighty voice came from the temple, saying, "It is done!"
18 Then there were lightnings and sounds and thunders, and there was a violent earthquake such as had never taken place since human beings have inhabited the earth, so violent was that earthquake.
19 And the great city ripped into three parts, and the cities of the Gentiles fell. And God remembered great Babylon and gave her the cup of the wine of the fury of His anger.
20 And every island fled and mountains were not found,
21 and heavy hail with hailstones the size of talents came down from the sky upon people; but they blasphemed God because of the plague of hail, so exceedingly severe was that plague.

Chapter 17

1 Then one of the seven angels who had the
seven bowls came and spoke with me, saying,
"Come, I shall show you the judgment of the great
prostitute who sits on many waters,
2 with whom the kings of the earth were involved
in sexual immorality, and those who live on the
earth became drunk from the wine of her sexual
immorality."
3 And he carried me off in spirit to a wilder-
ness. And I saw a woman riding a scarlet beast
that was filled with blasphemous names and had
seven heads and ten horns.
4 And the woman was clothed in purple and
scarlet, trimmed with gold and valuable gems and
pearls. And in her hand she held a golden cup
filled with abominations and unclean things per-
taining to her sexual immoralities.
5 And on her forehead was a name with a hidden
meaning:

BABYLON THE GREAT
THE MOTHER OF PROSTITUTES
AND OF THE ABOMINATIONS
OF THE EARTH.

6 And I saw that the woman was drunk from the
blood of the saints and from the blood of Jesus'
witnesses. And when I saw her I was utterly aston-
ished.
7 Then the angel said to me: "Why be so aston-
ished? I will explain to you the hidden meaning
of the woman and of the beast with the seven heads
and the ten horns who carries her.
8 The beast that you saw was, and is not, and is
about to rise from the Abyss and go to destruc-
tion, and those who live on the earth, whose names
have not been written in the scroll of life from the

foundation of the world, will be astonished when they see the beast that was, and is not, and is to come.

9 "This requires a wise mind: the seven heads are seven mountains, on which the woman is seated; they also are seven kings,

10 five of whom have fallen, one is, and the other has not yet come. But when he comes, he will remain for a short time.

11 And the beast that was and is not, he also is an eighth, but is of the seven, and goes to destruction.

12 And the ten horns that you saw are ten kings who have not yet received a kingdom, but they will receive authority as kings for one hour with the beast.

13 These have one mind and they give their power and authority to the beast.

14 They will make war with the Lamb and the Lamb will defeat them, because He is Lord of lords and King of kings, and those with Him are called and chosen and faithful."

15 And he said to me, "The waters that you saw, where the prostitute sits, are peoples, and crowds, and nations and tongues.

16 And the ten horns that you saw, together with the beast, will hate the prostitute. They will make her desolate and strip her naked, and will eat her flesh and burn her with fire.

HEART

17 God has put it in their hearts to do what He has in mind, and to make them jointly agree to give their kingdom to the beast until God's Words shall be fully accomplished.

18 Now the woman whom you saw is the great city that has an empire consisting of the kings of the earth."

CHAPTER 18

1 After those things I saw another angel coming down from the sky, who had great authority, and the earth was lit up by his glory.

2 And he shouted with a strong voice, saying,
"Fallen! Great Babylon has fallen! She has become the home of demons and the prison of every unclean spirit and every unclean and odious bird;

3 all the nations have drunk of the wine of the anger aroused by her sexual immorality, and the kings of the earth have committed immoralities with her, and the merchants of the earth have become rich from her profligacy."

4 And I heard another voice from the sky, saying,
"Come out of her, My people, lest you share in her sins and lest you receive some of her plagues.

5 Her sins are piled up to the sky and God has remembered her misdeeds.

6 Pay her back as she has paid back others. Give her double the double of her deeds; in the very cup that she mixed it, mix double for her.

7 To the extent that she glorified herself, and played the profligate, to that extent give her torment and sorrow. In her heart she says, 'I sit like a queen; I am no widow and I shall never see grief.'

8 So in one day her plagues will come—death, and sorrow and famine, and she will be burned up with fire; because the Lord God Who judges her is strong."

9 And the kings of the earth who practiced sexual

immorality with her and played the profligate with her will weep and wail over her when they see the smoke of her conflagration.
10 They will stand far off for fear of her torture, saying: "Woe, woe, great city, strong Babylon! In one hour your judgment came!"
11 And the merchants of the earth shall weep and sorrow over her, since no one buys their cargo any more,
12 cargoes of gold, silver, valuable gems, pearls, fine linens, purple, silk, scarlet, all kinds of citron wood, all kinds of ivory articles, all kinds of articles of valuable wood, of bronze, of iron and of marble,
13 and cargoes of cinnamon, spice, incenses, ointment, frankincense, wine, oil, fine meal, wheat, beasts of burden, sheep, horses, carriages, and bodies (that is, living men):

14 "The fruit that you desired has left you
and all your dainty and bright things have
vanished, never again to be found."

15 The merchants of these cargoes, who became rich by trading with her, will stand far off for fear of her torture, weeping and sorrowing,
16 saying,

"Woe, woe, great city, dressed in fine linen
and purple and scarlet trimmed with gold
and valuable gems and pearl;
17 in one hour such great wealth has been
turned to nothing."

Now every captain and every seafaring man and sailors and all who work at sea stood far off
18 and cried out as they saw the smoke of her burning, saying, "What city was ever like that great city?"
19 And they threw dust on their heads and cried out as they wept and sorrowed, saying,

"Woe, woe! The great city, by which all

who had ships in the sea became wealthy
through her wealth! In one hour she has
become desolate!"
20 Be glad about her, sky and saints, and apostles and prophets, for God has judged her to avenge you.
21 Then one strong angel lifted a stone as large as a millstone and threw it into the sea, saying,
"So shall Babylon, the great city, be thrown
down with vehemence, and will be found
no longer,
22 and the sound of harpists, and of musicians,
and of flutists and of trumpeters will be
heard in you no more. And craftsmen of
every sort will be found in you no more,
and the sound of a mill will be heard in you
no more.
23 And the light of a lamp will shine in you
no more, and the voice of the bridegroom
and his bride will be heard in you no more.
Your merchants were the great ones of the
earth and by your magic all nations were
deceived."
24 And in her was found the blood of the prophets and of the saints and of all who have been killed on the earth.

Chapter 19

1 After these things I heard something like the sound of an enormous crowd in the sky, saying,
"Hallelujah! Salvation and glory and power are our God's!
2 His judgments are genuine and righteous;
He has judged the great prostitute who
corrupted the earth with her sexual im-

moralities, and He has avenged the blood
of His slaves spilled by her hand."
3 Then, a second time they said, "Hallelujah! Her
smoke rises forever and ever."
4 And the twenty-four elders and the four living
beings fell down and worshiped God Who sits on
the throne, saying, "Amen. Hallelujah!"
5 Then a voice came forth from the throne, say-
ing, "Praise our God, all His slaves who fear Him,
both small and great."
6 And I heard what seemed to be the sound of a
huge crowd; it was like the roar of many waters,
or the crash of loud thunder, saying,
"Hallelujah! Our Lord God Almighty has
begun to reign.
7 Let us be happy and delighted, and we
shall give Him the glory; the marriage
of the Lamb has come and His bride has
made herself ready.
8 And she was allowed to dress in fine linen,
that is bright and clean"
(for the fine linen is the righteous deeds of the
saints).
9 Then he said to me, "Write this: 'Happy are
they who are called to the Lamb's marriage sup-
per.' " And he said, "These are the genuine words
of God."
10 And I fell before his feet to worship him. But
he said to me, "Don't do it! I am but a slave to-
gether with you and your brothers who hold to the
testimony of Jesus. Worship God! For the testi-
mony of Jesus is the spirit of prophecy."
11 Then I saw the sky open and there was a
white horse, and its Rider is called the faithful and
Genuine One, and in righteousness He judges and
wages war.
12 Now His eyes are a flame of fire and on His

head are many crowns. He had a Name written on Him that no one knows except Himself.
13 His robe had been dipped in blood, and His Name is THE WORD OF GOD.
14 And the armies of the sky, dressed in fine linen that is white and clean, followed Him on white horses.
15 And out of His mouth came forth a sharp broadsword with which He might strike the nations. And He will rule them like a shepherd with an iron rod; He will tread the wine press of the wine of the furious wrath of God Almighty.
16 And on His robe and on His thigh He had a name written: KING OF KINGS AND LORD OF LORDS.
17 Then I saw a single angel standing in the sun, and he shouted with a mighty voice (saying to all the birds that were flying in mid-sky), "Come, assemble for the supper of the great God
18 that you may eat the flesh of kings, and the flesh of horses, and of their riders, and the flesh of all sorts of men—free and slave, small and great."
19 And I saw the beast and the kings of the earth and their armies assembled to wage war with the One Who rides the horse, and with His army.
20 But the beast was seized and the false prophet with him by whom he deceived those who received the mark of the beast and those who worshiped his image. The two were thrown alive into the lake of fire that burns with sulphur.
21 But the rest were killed with the broadsword that comes forth from the mouth of the One riding the horse, and all the birds were gorged with their flesh.

CHAPTER 20

1 Then I saw an angel coming down from the
sky, having the key of the Abyss and a great chain
in his hand.
2 And he apprehended the dragon, that old snake
who is the devil and Satan, and bound him for a
thousand years,
3 and threw him into the Abyss and shut it and
sealed it over him so that he could deceive the
Gentiles no longer, until the thousand years were
completed. After these things, he must be loosed
for a short time.
4 Then I saw thrones, and judgment was given
to those who sat on them; and it was the souls of
those who had been beheaded for the testimony of
Jesus and for God's Word, and who had not wor-
shiped the beast or his image and did not receive
the mark on their foreheads or on their hands that
I saw. And they lived and reigned with Christ a
thousand years.
5 The rest of the dead did not live until the thou-
sand years were completed. This is the first resur-
rection.
6 Happy and holy are those who have part in the
first resurrection; the second death has no authority
over them, but they will be God's priests and
Christ's priests and will reign with Him for a thou-
sand years.
7 And when the thousand years are completed,
Satan will be loosed from his prison
8 and will go forth to deceive the Gentiles in the
four corners of the earth—Gog and Magog—and
assemble them for war, and their number will be
like the sand of the sea.
9 And they will go up over the breadth of the
land and surround the camp of the saints and the

dearly loved city, and fire will fall from the sky and devour them.
10 And the devil who had deceived them was thrown into the lake of fire and sulphur, where also the beast and false prophet were, and they will be tortured day and night, forever and ever.

11 Then I saw a great white throne and the One Who sits on it, from Whose face the earth and heaven fled, and no place was found for them.
12 And I saw the dead, both great and small, standing before the throne. And the scrolls were opened; and another scroll was opened, which is the scroll of life. And the dead were judged from the things that had been written in the scrolls, according to their deeds.
13 And the sea gave up the dead in it, and death and the unseen world gave up the dead in them, and they were judged—each of them—according to their deeds.
14 And death and the unseen world were thrown into the lake of fire. This is the second death—the lake of fire.
15 And whoever was not found written in the scroll of life was thrown into the lake of fire.

Chapter 21

1 Then I saw a fresh new sky and a fresh new earth, for the first sky and the first earth had passed away; and the sea was gone too.
2 And I saw the holy city, the fresh new Jerusalem, coming down out of the sky from God, made ready like a bride adorned for her husband.
3 And I heard a mighty voice from the throne, saying, "See, God's tent is with men, and He will camp with them and they will be His peoples,

SUFFERING ENDED

4 and He will wipe every tear from their eyes,
and there will be no more death, or sorrow, or
crying or pain, for the first things will have passed
away."
5 Then the One sitting on the throne said, "See,
I am making all things freshly new." And He
said, "Write, for these words are trustworthy and
genuine."
6 And He said to me, "It has happened. I am the
Alpha and the Omega, the Beginning and the End.
To the thirsty I shall give the water of the spring of
life freely.
7 The one who defeats the enemy shall inherit
these things and I shall be a God to him and he
shall be a son to Me.

LIFE-DOMINATING SINS

8 But the lot of the cowardly and unbelieving
and disgusting and murderers and the sexually im-
moral and those involved in magic, and idolaters
and all liars will be the lake burning with fire and
sulphur (which is the second death)."
9 Then one of the seven angels who had the
seven bowls that were filled with the seven last
plagues came and spoke with me, saying, "Come,
I shall show you the bride, the Lamb's wife."
10 So he carried me away in spirit to a great and
high mountain and showed me the city, the holy
Jerusalem, coming down out of the sky from God.
11 It had God's glory: its light was like that of a
very valuable gem, something like a jasper that is
clear as crystal.
12 It had a great and high wall in which were
twelve gates, and at the gates twelve angels, and on
the gates were written the names of the twelve
tribes of the sons of Israel.
13 On the east there were three gates, on the
north three gates, on the south three gates, and on
the west three gates.

14 And the city wall had twelve foundations, and
on them were the twelve names of the Lamb's
twelve apostles.
15 Now the one who spoke with me had a
gold measuring reed with which to measure the city
and its gates and its wall.
16 And the city was laid out square with its
length equal to its breadth. And he measured the
city with the reed and found that it was 1,500 miles
in length, and that the breadth and height were the
same.
17 And he measured its wall at 144 cubits, meas-
uring by men's measurement, which is what the
angel was using.
18 The wall had jasper built into it and the
city was pure gold like clear glass.
19 The foundations of the city were adorned with
valuable gems:
the first—jasper,
the second—sapphire,
the third—chalcedony,
the fourth—emerald,
20 the fifth—sardonyx,
the sixth—sardius,
the seventh—chrysolite,
the eighth—beryl,
the ninth—topaz,
the tenth—chrysoprase,
the eleventh—jacinth,
the twelfth—amethyst.
21 And the twelve gates were twelve pearls, each
gate was made of one pearl. And the city street
was pure gold like transparent glass.
22 But I did not see a temple in it, since the
Lord God Almighty and the Lamb were its temple.
23 And the city had no need of the sun or the
moon to give it light; since God's glory enlightened

it and the Lamb was its lamp.
24 And the nations will walk by its light, and the kings of the earth will bring their glory into it.
25 And its gates will never be shut on any day for there will be no night there.
26 And they will bring the glory and the honor of the nations into it.

LIFE-DOMINATING SINS

27 And nothing whatever that is common or anyone who does disgusting things or tells a lie shall enter it; only those who have been written in the Lamb's scroll of life.

Chapter 22

1 Then he showed me a river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb,
2 through the middle of the city street; and on either side of the river was a tree of life producing twelve kinds of fruit, yielding one kind each month, and the leaves of the tree will be for the healing of the nations.
3 And nothing shall be cursed any longer. And the throne of God and of the Lamb will be in it, and His slaves will serve Him.
4 And they will see His face, and His Name will be on their foreheads.
5 And there will no longer be any night, and they will have no need for the light of a lamp or the light of the sun, since the Lord will lighten them and they will reign forever and ever.
6 And he said to me, "These words are trustworthy, and genuine, and the Lord God of the spirits of the prophets sent His angel to show His slaves the things that will soon take place.
7 And, see, I am coming soon. Happy is the one

who keeps the words of the prophecy of this scroll."

8 And I, John, heard and saw these things. And when I heard and saw I fell down to worship before the feet of the angel who showed me these things.

9 But he told me, "Don't do it! I am but a slave together with you and your brothers the prophets, and with those who keep the words of this scroll. Worship God!"

10 And he said to me, "Don't seal the words of the prophecy of this scroll, since the time is at hand.

11 Let the unrighteous continue to be unrighteous and the dirty continue to be dirty, but let the righteous continue to do righteousness, and the holy continue in holiness."

REWARD

12 "See, I am coming soon, and My reward is with Me to pay each one according to his deeds.

13 I am the Alpha and the Omega, the First and the Last, the Beginning and the End.

14 "Happy are those who wash their robes that they may have the right to the tree of life and that they may enter the city by the gates.

LIFE-DOMINATING SINS

15 Outside will be male prostitutes and those involved in magic and the sexually immoral and murderers and idolaters and all who love to tell lies.

16 "I Jesus sent my angel to testify to you about these things for the churches. I am the Root and the Descendant of David, the bright Morning Star."

17 And the Spirit and the bride said, "Come." And let the one who hears say, "Come." And let the thirsty come; let the one who wants to take the water of life freely.

18 To all who hear the words of the prophecy of this scroll I testify this: If anybody adds to them

God will add to him the plagues that are written
in this scroll,
19 and if anybody takes away from the words of
the scroll of this prophecy God will take away his
part from the tree of life and from the holy city
which are described in this scroll.

20 The One Who testifies to these things says,
"Yes, I am coming soon." Amen. Come, Lord
Jesus.

21 May help from the Lord Jesus be with you
all.

SUPPLEMENTAL HELPS FOR COUNSELORS

The Purpose and Use of the Supplemental Helps

In the pages that follow, various sorts of helps appear as supplements to the textual and topical notations. Some of these appeared in the appendix and reference sections of *The Christian Counselor's Manual;* others are either partly or entirely new.[1] The sole criterion for the inclusion of any item was use—whether it might be of value to the counselor as a ready reference when doing counseling. Naturally some will find one help more valuable than another. The helps will be of greatest use immediately before a counseling session for purposes of preparation, during the session itself to help locate a passage, gather data or indicate the direction in which to move, and immediately after counseling to help summarize what happened, to locate possible causes of failure and to make plans for the next session. It is my hope that these helps will, as their name suggests, be just that.

JAY E. ADAMS

[1] The counselor's knowledge of the basic writings of Nouthetic Counseling is assumed throughout. Full explanations of these Helps may be found especially in Jay Adams, *Competent to Counsel* (Nutley, N. J.: Presbyterian and Reformed Publishing Co., 1970), and Jay Adams, *The Christian Counselor's Manual* (Nutley, N. J.: Presbyterian and Reformed Publishing Co., 1973).

Counselor's Quick Check List

(*Go over before each counseling session*)

1. Determine whether evangelism is indicated.
2. Sort out responsibilities.
3. Gather concrete data.
4. Stress *what* rather than *why* for data.
5. Distinguish presentation, performance, and preconditioning problems.
6. Talk not only about problems; talk also about God's solutions.
7. Check motivation (ultimately it must be *loving obedience:* I will do it because God says so, and I want to please Him no matter what).
8. Insist on obedience to God regardless of how one *feels.*
9. Check out Agendas.
10. Give concrete homework at every session. (Explain in detail "how to" assignments; begin with single-stranded problems.)
11. Always check up on homework.
12. Would a medical evaluation be advisable?

Fifty Failure Factors

For a more detailed check on what *may* be behind counseling failure, and also as a guide to correcting mistakes, consider the following factors:

1. Is the counselee truly a Christian?
2. Has there been genuine repentance?
3. Is there a vital commitment to the biblical change?
4. Are your agendas in harmony?
5. Do you have *all* of the necessary data?
6. Are you trying to achieve change in the abstract or concretely?
7. Have you been intellectualizing?
8. Would a medical examination be in order?
9. Are you sure that you know the problem(s)? Is more data gathering necessary?
10. Are there other problems that must be settled first?
11. Have you been trying to deal with the *issue* while ignoring the *relationship?*
12. Did you give adequate scriptural hope?
13. Did you minimize?
14. Have you accepted speculative data as true?
15. Are you regularly assigning concrete homework?
16. Would using a D.P.P. form help?
17. If this is a life-dominating problem, are you counseling for total restructuring?
18. Are you empathizing with self-pity?
19. Are you talking about problems only or also about God's solutions?
20. Have you carefully analyzed the counselee's attitudes expressed in his language?
21. Have you allowed the counselees to talk about others behind their backs?
22. Has a new problem entered the picture, or has the situation changed since the counseling sessions began?
23. Have you been focusing on the wrong problem?
24. Is the problem not so complex after all, but simply a case of open rebellion?
25. Have you failed to move forward rapidly enough in the giving of homework assignments?

26. Have you as a counselor fallen into some of the same problems as the counselee?
27. Does doctrinal error lie at the base of the problem?
28. Do drugs (tranquilizers, etc.) present a complicating problem?
29. Have you stressed the put-off to the exclusion of the put-on?
30. Have you prayed about the problem?
31. Have you personally turned off the counselee in some way?
32. Is he willing to settle for something less than the scriptural solution?
33. Have you been less aggressive and demanding than the Scriptures?
34. Have you failed to give hope by calling sin *sin?*
35. Is the counselee convinced that personality change is impossible?
36. Has your counseling been feeling-oriented rather than commandment-oriented?
37. Have you failed to use the full resources of Christ (e.g., the help of the Christian community)?
38. Is church discipline in order?
39. Have you set poor patterns in previous sessions (e.g., accepting partially fulfilled homework assignments)?
40. Do you really know the biblical solution(s) to his problem? (Can you write it out in thematic form?)
41. Do you really believe there is hope?
42. Has the counselee been praying, reading the Scriptures, fellowshipping with God's people, and witnessing regularly?
43. Could you call another Christian counselor for help (with the counselee's knowledge, of course)?
44. Would a full rereading of your Weekly Counseling Records disclose any patterns? Trends? Unexplored areas?
45. Have you questioned only intensively? Extensively?
46. Have you been assuming (wrongfully) that this case is similar to a previous case?
47. Has the counselee been concealing or twisting data?
48. Would someone else involved in the problem (husband, wife, parent, child) be able to supply needed data?
49. Are you simply incompetent to handle this sort of problem?
50. Are you reasonably sure that there is no organic base to the problem?

Remarks and Responses

Remember, counselees convincingly use language to talk to themselves as well as to talk to others. Therefore, erroneous language must be challenged.

Typical Counselee Remarks	*Typical Counselor Responses That May Be Used*
1. "I can't."	1. "Do you mean can't or won't? God says you *can*.
2. "I've done everything I could."	2. "Everything? What about. . . ."
3. "I've tried that but it didn't work."	3. "Did you *really* try? How many times? For how long? In what way? How consistently?" Get the details: "Precisely, what *did* you do?")
4. "I did my best."	4. "Are you sure? Tell me precisely *what* you did." Or, "Remember, the *best* is what God says to do. Did you . . .?"
5. "*No one* believes me, etc."	5. "Can't you think of *one* person who does? How about some more?" Or, "I believe you."
6. "I could *never* do *that*."	6. "Never is a long time. Really, how long do you suppose it might take to learn? By the way, if you think hard enough, you will discover that you have learned to do a number of things that are just as hard (or harder). For instance, . . ."
7. "If I had the time, I'd do it."	7. "You do. We all have 24 hours hours each day; it all depends on how you slice the pie. Now let's work on drawing up a schedule that honors God."
8. "Don't blame me. . . ."	8. "You're saying you are not responsible? God says. . . ."
9. "Don't ask me. . . ."	9. "But I am asking you. Who else would know? I am sure that you know the answer. Think hard; I'll help you by asking some other related questions, and perhaps we can come up with it."
10. "I guess so."	10. "Are you really guessing or is that what you believe (think)?"
11. "You know how it is. . . ."	11. "No, I don't know; can you explain it more fully?"

Remarks and Responses

Typical Counselee Remarks	*Typical Counselor Responses That May Be Used*
12. "But I've *prayed* about it."	12. "Fine! Then what did you *do?*" Or, "Have you prayed for help to discover what God's Word says to *do* about the problem?" or, "What, exactly, did you pray?"
13. "I'm at the end of my rope."	13. "Which end? Perhaps you are beginning to uncoil your problem for the first time."
14. "I have a need to. . . ."	14. "Is it a need or only a desire? (or, habit)."
15. "I'm just one of those people who has to. . . ."	15. "Yes, I'm sure you are; but Christ wants you to become a different sort of person."
16. "That's just the way I am."	16. "Doubtless, but God says that you can be different."
17. "That is impossible."	17. "You mean it's very difficult."
18. "There are all sorts of [too many] objections to doing that."	18. "Would you mind naming six or seven so that I can see what sort of things you have in mind and determine what it will take to answer them?"
19. "You can't teach an old dog new tricks."	19. "Perhaps that is true—but you are not a dog. You were created in the image and likeness of God! He knows you and commands you to change."
20. "It'll never work."	20. "It is God's way and it *always* works when people abandon that attitude."
21. "I'll never forgive him!"	21. "If you are a child of God, as you claim, you will. You are going to live with him for eternity; why not forgive him and begin to get used to it now?"
22. "I don't do anything half way, so. . . ."	22. "You're sure? Can't you think of some things that you do? For instance, what about . . .?"
23. "Everything[one] is against me. . . ."	23. "No, you are wrong. If you are a Christian, the Bible says the opposite: 'If God be for us, who can be against us?' (Rom. 8:31)."
24. "How do you feel about . . .?"	24. "May I tell you what I think, or may I only discuss my emotions?"

Data Gathering

An important aspect of counseling is data gathering. The following four helps will be found useful in collecting data. When you know what motivates people to seek counseling, what problems are common to various classes of persons, how to discover where their major known difficulties lie, and how to uncover unknown data, your effectiveness to help counselees will increase greatly. Each of the helps that follow is designed to do each of these things.

Why People Come for Counseling

It is important to distinguish among the various problems that motivate persons to seek help. The following list, while not exhaustive, may aid. It includes twenty of the most frequent reasons why persons seek counselors.

1. Advice in making simple decisions
2. Answers to troublesome questions
3. Depression and guilt
4. Guidance in determining careers
5. Breakdowns
6. Crises
7. Failures
8. Grief
9. Bizarre behavior
10. Anxiety, worry, and fear
11. Other unpleasant feelings
12. Family and marital trouble
13. Help in resolution of conflicts with others
14. Deteriorating interpersonal relations
15. Drug and alcohol problems
16. Sexual difficulties
17. Perceptual distortions
18. Psychosomatic problems
19. Attempted suicide
20. Difficulties at work or school

It is important to know in what areas problems are likely to lie.

With various classes of persons, special areas ordinarily (perhaps *usually*) contain the "hot spots."

With *children,* counselors should look for problems in child/parent relations, peer-group difficulties, and teacher and school tensions.

With *older children and singles,* in addition to some of the above, explore the possibility of sexual difficulties, dating problems, communication breakdown, trouble with life-meaning, the discovery, development and use of gifts, and school and/or work.

With *older singles,* look especially for resentment over failure to marry and explore objectionable habit patterns that may have become obstructions to and reduce one's marriage potential. Look for possible homosexual or lesbian problems. Check up on disorganization of life schedules.

With *married persons,* investigate not only strains arising from the marriage itself, but from the family's relationship to in-laws, problems relating to work or homemaking, financial worries, and the discipline of children. Communication breakdown, resentment, and depression are all possibilities too.

Older persons may suffer from loneliness, self-pity, physical aches and pains, time wastage, purposelessness, and the fear of death.

Handicapped persons also present specialized problems. In particular, look for resentment (against God and/or others), loneliness, and self-pity. A sense of uselessness may prevail. Such persons need to be shown how to thank God for problems and how to turn their liabilities into assets by the grace of God. Often the handicapped counselee has developed patterns in which he has learned to use his handicap to manipulate others around him.

Not all of these problems are always present in each case. In some instances the special factors that characterize an individual in a particular category may play no part in the problem at all. Yet, even where some other problem or problems not specifically related to age, or singleness, or marriage, etc., seem to dominate, the special problems within the category may form secondary or complicating problems (e.g., "I know why we had the argument; I'm old and useless and just in everyone's way"), and will have to be dealt with as well.

Extensive Questioning

In data gathering, remember to ask *what* type questions rather than *why* type questions. The former are more likely to elicit facts, the latter speculation. In gathering data, if possible, always begin with extensive rather than intensive questioning.

In this approach the counselor uses the shotgun rather than the rifle. He sprays questions like shot across the whole gamut of life. The counselor may wish to open the helps to the following list when doing extensive counseling. Space has been provided for adding one's own additional questions. The list is suggestive, not exhaustive. Ask about:

1. *The counselee's relationship to God;* to the church. Is he saved, is there guilt over particular sins, what are his life goals, have there been any significant changes in these areas lately?

2. *His habits* of Scripture reading and study, prayer, Christian service, use of gifts, witnessing.

3. *His relationship to others:* wife/husband, father/mother, children, in-laws (especially the wife's mother-in-law or a daughter-in-law), neighbors, relatives, other significant persons.

4. *His work (or school work):* does he enjoy it, have problems with it, is he afraid of failure, does he do an adequate job? What about his relationship to others there? Any recent changes at work?

5. *His physical life:* adequate exercise, sleep (remember the effects of significant sleep loss), and diet; about illnesses, injuries, or bodily abuses. What about the sexual life?

6. *His financial affairs:* does he tithe and give to the church, pay bills, budget the funds, pay taxes faithfully? Does his/her spouse and he/she argue over money? Any recent financial setbacks?

7. *Social and recreational.* Adequate? Family, husband/wife outings, vacations, dates, friends?

8. *Time:* organized, disorganized? Priorities right before God? Schedule? Behind?

9. Have there been any *tragedies, deaths, crises, major life changes recently,* in last half year, in last year?

10. Is there *fear, anger, bitterness and resentment, depression, guilt* or other bad feelings, attitudes?

These questions are supplemental to those asked on the Personal Data Inventory,[1] and are not intended to replace them. Some are repetitious, but it is often necessary to ask a question more than once in different contexts.

As the counselor checks out these areas, he makes a careful record of responses (recording both core and halo data), asking further questions that grow out of feedback, but never allowing the checkout to become bogged down in any one area. In the agenda column, the counselor makes notations of all the areas that he will want to investigate more intensively later on. These include areas in which core data indicate certain or possible problems and where halo data (nervousness, body movements, unusual tension, stuttering, surprise, embarrassment, regret, evasion, etc.) seem to indicate particular sensitivity.

[1] Available from the publisher.

Data Gathering

Discovering Problem Patterns

Patterns are not always known to the counselee and may not immediately become apparent to the counselor. The use of a D.P.P. Form may be assigned as homework for one to four weeks to help uncover such patterns. The form has been designed for simplicity of use by the counselee. A sample follows:

Name

Date

Directions: For one week carefully list *all* events, situations or activities (good or bad) that resulted in Circle those that occur three or more times.

	Sun.	Mon.	Tues.	Wed.	Thur.	Fri.	Sat.
Morning							
Afternoon							
Evening							

The D.P.P. is a flexible instrument. For instance, if a counselee is concerned about breaking a pattern of eating between meals, he may keep a D.P.P. to determine when he eats (or desires to). He may discover from this that eating is connected with certain situations such as (1) when watching TV, (2) when concerned about the children, (3) when under stress, (4) just before supper when hungry. Gathering such data is useful for mapping out a strategy for breaking and replacing the habit. In interpreting

the D.P.P., look for recurring events (situations) or periods (time). The pattern may be geographical, chronological, interpersonal. etc. The form is available in the *Christian Counselor's Starter Packet* or in any quantity from the publisher.

Question Asking

I. Begin with the three basics (all *what* type questions). These are a summary of the questions asked by Christ and the apostles.
 A. Q. 1.—What is your problem? (Three levels of responses).
 1. Irritation level—"I'm depressed."
 2. Particular instance—"I'm depressed because I had a brawl with my mother-in-law."
 3. Underlying pattern—"I'm depressed because I had a brawl like I always do when I lose my cool.
 B. Q. 2.—What have you done about it?
 1. Further complicated matters in the attempts to solve it.
 2. Failed to realize that other matters are even more serious (e.g., the *relationship* must be healed before the solution to the *issue* is possible).
 C. Q. 3.—What do you want me to do?
 1. Agenda problem—be sure that you both want the same thing: God's will.
 2. Basic motivation to please God (not to get wife back, get relief from the misery, etc.; all else is secondary).

II. Seek data
 A. Stress *what* type questions (to elicit facts) rather than *why* type questions (that evoke speculation).
 B. Do not ask questions that can be answered by yes/no. (Save those for commitment.)
 C. Let subsequent questions grow from previous answers.
 1. As in normal conversations.

2. With this exception: you have been invited to ask more personal questions (but there still are limits).

D. Ask questions from extensive and intensive approaches.

E. Watch for nonverbal halo data.

F. Ask for exact, concrete specifics; do not settle for generalizations or abstractions.

Listening

There is much misinformation about the value and the place of listening in counseling. While listening is a vital aspect of counseling, remember that it is only one aspect. It must never be equated with counseling as if it were the all-in-all or even the most important aspect of the work. Listening is *one* essential means to the counselor's ends.

I. God says: Listen for *facts* (Prov. 18:13).

A. Don't jump to conclusions (e.g., appearances deceive).

1. The first problem raised may not be the most basic one.
2. It may have been offered as a trial balloon to see how you handle problems.

B. One reason for the failure suggested: the counselor may be too anxious to speak.

1. He may offer a few pat answers (solutions) for everything, or his problem may be
2. Stereotyping (failure to recognize true diversity), or
3. Failure to distinguish things that differ but look alike:
 a. Bizarre behavior from sleep loss; from organic causes.
 b. Tendency to identify with a recent success: "Looks just like the case I handled last week," or
4. Failure to distinguish the three levels of response to the question, "What is your problem?"

C. You need to gather facts:

1. God doesn't stress the value of listening per se in this passage,

2. But the value of listening as a means for obtaining data about which to speak.
3. Verse 13 (and 15) pictures a data-gathering situation.

D. The passage does not imply that no response, no advice will be given, but rather
1. That, contrary to Carl Rogers,
2. Listening is to gather data that will enable one to answer and advise properly.
3. These verses are not problem-focused, but solution-oriented.

II. Listen *actively* for the facts (Prov. 18:15).
A. The listener is pictured not passively but actively listening
1. To *acquire* knowledge,
2. By *seeking* it.
B. The data needed to give an appropriate answer do not come from listening
1. To stream-of-consciousness talk structured by the counselee,
2. But to talk elicited by and structured by the counselor.
C. The counselor must control the flow of talk.
1. He seeks and finds data he is looking for as well as those data that the counselee wishes to offer.
2. He is prudent and wise in the way in which he conducts the data-gathering sessions.
a. He knows what to ask,
b. When to ask it,
c. And how to word his questions (see material on question asking).
D. He listens for facts, not merely for attitudes and feelings.
1. Notice, he seeks "knowledge" or "information."
2. Notice further, feeling is not once mentioned in these verses.

III. Listen for *all* of the facts (Prov. 18:17).
A. There are two or more sides to many issues:

1. This implies that all parties should be present if possible,
2. That each should hear what the other says in order to explain, modify, amplify, etc. (note "examine"),
3. And it is clear that one must not be allowed to speak negatively about another behind his back (see also James 4:11).

B. The first to speak can sound quite convincing if heard alone,
 1. But the additional information that the other provides can turn the conclusion about face.
 2. As, for instance, when one counselee said,
 "He hit me! He slapped me in the face!"
 And her husband replied:
 "Sure, to bring her to her senses. She was hysterically screaming and beating herself on the head with her fists."

Homework

Homework enables the counselor to do more counseling more rapidly. Written homework speeds up counseling. Work is not confined to the counseling session alone. Indeed, work continues throughout the week. Counseling does not sag, then, in between the sessions. Actually, homework emphasizes the important fact that most of the work must be done by the counselee outside of the counseling session itself. Change with respect to one's job or neighbors or relatives does not take place within the sessions themselves. The work has to be done outside, and that is what the counseling assignment focuses upon. Compare the following:

Fig. One

S S S S S S S

A focus upon the counseling session(s) causes a sag during the inter-

vening periods. Approaches that emphasize the session as the magic hour tend to (1) stress the expert, (2) fail to get much done quickly, and (3) make counselees dependent upon the counselor.

Fig. Two

S S S S S S S

A focus upon the week's work (1) makes the counselee's relationship to God and his neighbor (rather than to the counselor) most significant, (2) stresses life as it is lived rather than the magic hour, and (3) gets much done quickly by daily effort rather than dependence upon a one-hour weekly session.

I. Use homework
 A. Every week
 B. Beginning with the first session.
II. Set pattern of expectation of change from the outset ("You can be different today").
 A. Not everything can be done at once.
 B. But start with some homework to make some change.
 C. Something can always be done.
III. Homework brings hope from the outset.
 A. Something is happening.
 B. Even small advances are advances; sometimes they make great changes in outlook.
IV. Homework allows you to discover quickly who means business and who does not.
 A. Cf. Matthew 19:16ff.: the rich young ruler who got the toughest assignment of all.
 B. Homework reveals sin; often brings conviction.
V. Written homework keeps expectations clear.
 A. Counselees are often emotionally excited in sessions; miss points, misinterpret.
 B. Keeps down arguments between spouses, etc.

C. Homework book reminds of work to be done throughout the week.

VI. Homework enables you to do more work more rapidly.
- A. Work not confined to sessions.
- B. Counselee can gather data in one week what it might have taken five or six sessions to uncover.

VII. Homework keeps down dependency.
- A. Focus is upon the environment in which the changes must occur
- B. Rather than upon the session as the "magic hour."
- C. Puts responsibility upon the counselee to change before God and neighbor.

VIII. Allows patterns and problems to emerge
- A. Naturally, under current, controlled conditions.
- B. Uncovers problems unknown to counselee before.

IX. Homework becomes a yardstick for measuring progress.
- A. Easy to deceive oneself as to progress (or lack of it).
- B. Easy for both counselor/counselee to deceive themselves.

X. Homework at the end of counseling.
- A. Provides a personalized workbook for future reference.
- B. Is a reminder to assure against future failure.
- C. Keeps counselee from necessity to return to counselor.

Assigning Lists for Homework

Among those lists that counselors find useful to assign as homework are these:

1. Lists of one's own sins (then, after taking the log out of his own eye, a list of another's).
2. List of strengths, gifts, abilities, and skills.
3. List of small things to do to please another (one for each day).
4. List of the directions given in the book of James.
5. List of purposes and goals in life.
6. List of at least twenty ways in which God blessed you during the week.
7. List as many ways as you can of putting another first (cf. Phil. 2:3, 4).

8. List of ways to overcome evil with good (cf. Rom. 12: 14-21).
9. List of things you strongly desire, but cannot have.
10. List of "If . . . , then" excuses you habitually make.
11. List of unbiblical proverbs, unscriptural language, contrary to the Bible, that have become a part of your vocabulary and thinking.
12. List of matters that are troubling you at the moment.

A Sample List

(abbreviated, with counselors notations)

HIS	*HER*
1. I snore and this annoys my wife.	1. I do not trust Fred as I should.
2. I do not lead family devotions.	2. I try to push Fred into things.
3. I clam up.	3. I nag him incessantly.
4. I haven't finished small jobs around house.	4. I yell at children.
5. I fail to discipline children as I should.	5. I do not keep the house in order.
6. I am inconsiderate of Barbara's feelings.	6. I am jealous.

Homework

HIS	*HER*
7. I work too late at night.	7. I have a hard time making decisions.
8. I blame things on Barbara that are my fault.	8. I lose my temper.
9. I hardly ever express my ideas clearly or fully.	9. I forget to tell Fred about phone messages.
10. I want things done my way or not at all.	10. I take over leadership of home.
11. Barbara is too involved with children; doesn't care about me.	11. Fred shows attention to other women.
12. Barbara is too fussy about way boys cut grass.	12. He is not home enough.
13. She often refuses to have sexual relations.	13. Fred is dull and uninteresting.
14. She is thoughtless.	14. He has given up on the marriage.
15. Barbara's mother meddles in our family.	

Counseling Outlines

The following fifteen outlines summarize the teaching on various subjects that has been developed from the Scriptures in *Competent to Counsel* and *The Christian Counselor's Manual.* They are neither exhaustive nor complete.[1] The purpose of these summary outlines is to provide guidelines for rapid review before or during a counseling session. Some counselors will find it helpful to open to the outline that summarizes a key portion of biblical teaching on a given topic when they are about to discuss that topic with a counselee. Since they are intended to be used in such situations, the outlines are kept simple and uncluttered. The counselor may wish to fill in the outlines with additional points, Scripture references, and illustrations. The subjects have been arranged alphabetically

[1] The counselor would be wise to reread each section in *Competent* and in the *Manual* for further insights.

ANGER

I. Anger is not sinful in itself.
 A. It is an emotion designed to mobilize force to tear something apart.
 B. Cf. Psalm 7:11; Mark 3:5.
 C. Ephesians 4:26 indicates that its expression may be sinful.

II. Anger is sinful
 A. When it grows out of pride, hurt feelings, etc.
 B. When it is expressed in sinful ways.

III. Two sinful expressions of righteous anger are
 A. Blowing up (ventilation).
 1. Proverbs 29:11; 25:28; Ephesians 4:31.
 2. Energy is wasted and used to tear up others.
 B. Clamming up (internalization).
 1. Leviticus 19:17, 18; Ephesians 4:26.
 2. Energy is wasted and used to tear up self.

IV. There is a scripturally acceptable expression of anger.
 A. Not the opposite extreme of either sinful one:
 1. Internalization to ventilation, or
 2. Ventilation to internalization,
 B. But anger released under control and aimed at tearing up the problem while building up persons (Eph. 4:29).

A pamphlet, "What Do You Do When Anger Gets the Better of You?," is available for distribution to counselees.

BIZARRE BEHAVIOR

Avoid labels that point toward uncertainties (e.g., schizophrenic, psyhcotic). There are various possible causes of bizarre behavior; treat each case separately. The same or similar behavior can be caused by widely different factors (e.g., hallucinations may come from sleep loss, L.S.D., fever, chemical malfunction within the body, etc.). There are two basic causes of bizarre behavior that are not necessarily unrelated:

BIZARRE BEHAVIOR

ORGANIC CAUSES	NONORGANIC CAUSES
Perceptual Problems Hallucinogenic Drugs Malfunctioning of Bodily Chemistry Sleep Loss	Camouflage Mind Sets that distort reality Attention attracting Responsibility avoidance
Brain Damage Injury Tumor Toxic Reactions	Life Patterns Conscience triggering fear and/or other bodily reactions or malfunctions.
Other	
And, possible combinations of each.	

CHANGE

I. God demands change (Eph. 4:17)
 A. From feeling-motivated living
 B. To commandment-motivated living.

II. God effects this change by renewing the image ruined by the fall (Eph. 4:20-24).
 A. The Holy Spirit has been given to renew us.
 B. This renewal is in knowledge, righteousness, and holiness (cf. Col. 3:5-11).

III. God effects the change by enabling us
 A. To put off the old man:
 1. The former manner of life;
 2. Our habitual response patterns.
 B. To put on the new man:
 1. New biblical manner of life;
 2. New habitual patterns to replace the old.

IV. God provides scriptural alternatives.
 A. Change is two-factored:
 1. Not breaking habits alone,
 2. But also replacing them.
 B. Counselors must focus on both.
 C. Examples of alternatives:
 1. Lying/Speaking the truth (Eph. 4:25).
 2. Returning evil/Returning good (I Pet. 3:9).
 D. Counselor's task:
 1. To discover the biblical alternatives;
 2. To help counselee to replace old patterns with the new ones.

DEPRESSION

I. The counselee must recognize his responsibility for depression.
 A. From time to time all of us get down (II Cor. 4:8).
 1. But this is not depression.
 2. Depression is ceasing to function in our daily chores and interests (giving up on responsibilities).
 B. When we get down we do not need to become depressed.
 C. Depression is when one is both down and out.

II. Depression results from handling a down period sinfully.
 A. We get down (blue, discouraged, etc.) from both sinful causes (guilt) and non-sinful causes (sickness, financial reverses, etc.),
 B. But when we give in to down feelings
 1. We let chores and interests slide;
 2. We then feel even less like doing them and brood instead,
 3. Thus increasing our guilt from failure to achieve,
 4. And this makes us feel less like doing things, and we spiral downward into a depression.

III. Counselees may spiral up out of depression
 A. By asking God's forgiveness;
 B. By doing chores and assuming responsibilities;
 C. And by similarly dealing with any other matter of guilt.

IV. Counselees can stay out of depression
 A. By following God's commands when down, rather than following their feelings;
 B. By carefully scheduling and following the schedule no matter how they feel;
 C. By avoiding pity parties and refusing to engage in brooding;
 D. By repenting of any sin immediately;
 E. By immediately straightening out any relationship to God or man that goes sour;
 F. And by changing all erroneous vocabulary (by which they convince themselves that "things are hopeless" or "I can't take it any more," etc.).

A pamphlet, "What Do You Do When You Become Depressed?," is available for distribution to counselees.

OVERCOMING EVIL
(Romans 12:14-21)

I. God expects counselees to overcome evil (vs. 21)
 A. Not only to be undefeated (do not be overcome with evil),
 B. But also to defeat evil (overcome evil with good).

II. God expects these battles to be fought and won His way: with good.
 A. Evil is a popgun; good is an atomic weapon. God will not allow the use of weak weapons.
 B. When persecuted, the counselee is to bless, not curse (vs. 14).
 1. Blessing=asking God to do good for another and saying good things to him yourself.
 2. Cursing=asking God to damn him and saying evil things to him yourself.
 C. Do concrete good toward an enemy (vs. 20):
 1. Something to eat, a drink, or whatever the counselee has that will meet his needs.
 2. The counselee does this out of love for God, whether he feels like it or not.

III. Counselees must never pay back evil for evil (vs. 17).
 A. Love does not retaliate.
 1. Fools do this (Prov. 26:4, 5), and thus only spread more evil
 2. And become like the fool who did evil to begin with.
 B. Instead, respect (literally, *plan*) what is fine in the sight of all.
 1. You won't do good otherwise; you must prepare for the crisis ahead of time
 2. By hard work, much thought, and prayer.

IV. Counselees must seek peace with everyone (vs. 18)—believers, unbelievers
 A. Although it is not always possible to achieve.
 B. Nevertheless, they must act responsibly so that *they* do everything they can to see that peace is secure; any

failure must not be on *their* side of the relationship.

C. That means that counselees
 1. Must not *provoke* trouble;
 2. Must not *protract* (widen, extend) trouble (cf. Prov. 15:1);
 3. Must not *prolong* trouble (cf. Eph. 4:26; Matt. 5:23, 24; Luke 18:15ff.).

V. Counselees must never take revenge (vs. 19).
 A. God Himself will avenge.
 1. That is His job; He has not allowed us to do it
 2. So step aside and make room for God to step in when and how He pleases.
 B. He promises to repay
 1. Perhaps in His Son, who suffered for the sins of those who will believe.
 2. In eternal wrath upon those who will refuse to believe (II Thess. 1:6-8).
 3. And in His own fatherly ways even with believers (I Thess. 4:6).

VI. Counselees are to subdue enemies by their expression of love.
 A. They are to heap coals upon their heads.
 1. Picture shovelling hot coals over a hillside onto an enemy's head.
 2. Rough warfare (equivalent of modern flame thrower) successfully subdues him.
 B. God's own method for subduing His enemies: Romans 2:4; 5:8, 10.
 C. Cf. the way a Christian wife is instructed to win her unsaved husband (I Pet. 3:1ff.).

A booklet, *How to Overcome Evil*, is available for distribution to counselees.

I. The counselee must recognize that fear is a good safety emotion
 A. That keeps us from falling off cliffs, etc.,
 B. And that alerts us to other dangers, even in human relationships.
II. But he also must see that the emotion can be perverted.
 A. By fearing what God forbids,
 B. And by failing to follow God's commands out of fear.
III. The counselee must understand how fear works:
 A. A fear (panic) experience is highly unpleasant
 B. So that one who has had it *fears* having it again (thereby unwittingly producing it himself).
 1. Phobias attach fear experiences to bridges, elevators, or wherever they were experienced,
 2. So that merely thinking of crossing a bridge, etc., turns into *fear* of crossing it for *fear* of another *fear* experience.
 3. All of which means that the fear of fear is the beginning of fear.
IV. The counselee must learn that only the power of love can overcome fear (I John 4:18).
 A. A mother, afraid of mice, will stand between a tiger and her child out of love.
 B. And a fearful person can do God's will out of love for Him.
 C. Love is keeping God's commandments; thus the keeping of God's commandments is the route to the elimination of fear.
V. The counselee can overcome fear
 A. Not by trying to stop the fear experience from occurring,
 B. But by focusing all his concern upon doing the loving thing for God/neighbor that he has been neglecting out of fear.
 1. This is the biblical alternative,
 2. And when he follows it and becomes so filled with

what he will do in love, there is no time or place for fear.

C. He must be willing to say, "Let the fear experience occur if it will; I'll not fight it. Instead, I shall do as God wishes. And I'll not worry about the possibility of it; I have too much to take up my mind in planning and executing what God wants me to do."

REMEMBER: THE FEAR OF GOD (WHICH MEANS LOVING AND RESPECTFUL OBEDIENCE TOWARD HIM) IS THE ONE FEAR THAT ELIMINATES ALL OTHERS.

A pamphlet, "What Do You Do When Fear Overcomes You?," is available for distribution to counselees.

FORGIVENESS
(Luke 17:3-10)

I. Jesus says that the counselee must be willing to forgive.
 A. He must grant forgiveness whenever a brother says that he repents.
 B. He must do so as often as he says that he repents (7 times a day).

II. Jesus accepts no excuses for failing to forgive.
 A. Not "when he shows fruit appropriate to repentance."
 1. Not required for granting brotherly forgiveness.
 2. Seven times a day precludes the idea.
 3. Must take him at his word: If he *says,* "I repent." Can judge words and actions; not heart. Give benefit of the doubt.
 B. Not "when I get more faith."
 1. Not a matter of more faith; a question of obedience.
 2. A faith as small as a mustard seed can do wonders.
 C. Not "when I feel like it."
 1. Slave tired and hungry.
 2. Didn't feel like preparing and serving meal before resting and eating.
 3. Did anyway, because his lord commanded.
 4. Not hypocrisy to obey God against feeling (you do this when you get up in the morning). Do against feeling, to please God.

III. Jesus says forgive because He commands it.
 A. Forgive out of love for Christ.
 B. Forgiveness is a promise that can be made and kept regardless of fruit, faith, or feeling. The promise: "I will remember your sins against you no more."
 C. The promise involves three things:
 1. I won't raise these matters with you again.
 2. I won't tell others about them.
 3. I won't dwell on them in my own mind.
 D. Keeping this promise leads to forgetting.

REMEMBER: WHEN YOU FORGIVE, EACH OFFENSE IS NOT THE SEVENTH, FIFTH, ETC.; IT IS ALWAYS THE FIRST.
WE FORGIVE BECAUSE WE ARE FORGIVEN PEOPLE. HOW MANY TIMES GOD HAS FORGIVEN US!

GIFTS

I. Gifts are gifts, not rewards.
 A. They are not the result of holiness;
 B. The church at Corinth, notorious for its unholiness, abounded in gifts (I Cor. 1:7).
 C. Gifts are sovereignly dispensed by the Holy Spirit "as He wills" (I Cor. 12:11b).

II. Every Christian has gifts (Eph. 4:7; I Pet. 4:10; I Cor. 12:11).
 A. But they differ.
 B. They differ in kind, purpose, results, and measure (I Cor. 12:4-6, 11; Eph. 4:7).

III. Individual gifts are given to each one for the benefit of the whole:
 A. I Corinthians 12:7, 14-31.
 B. All are equally important and needed by the whole body (I Cor. 12:11b).

IV. Each Christian should cultivate his gifts for the whole
 A. By discovering them, developing them, and deploying them.
 B. Romans 12:3-7 gives the framework for doing so:
 1. Vs. 3—*evaluate* soberly to discover God's gifts. Examine, test, consult with others, etc.
 2. Vss. 4, 5—*recognize* the function of each gift among the many.
 3. Vss. 6, 7—*use* the gift in practical applications by God's help.

V. The above facts have practical implications for counseling:
 A. Help counselees to stop trying to do what they do not have the gifts to do.
 B. Help counselees to discover, develop, and then to live up to the potential that the measure of their gifts requires.
 C. Help counselees to find the proper place for the exercise of their gifts.
 D. Help counselees to use gifts for the benefit of their

brethren in harmony with them.

E. Help counselees to be thankful for their gifts and not to complain about the Spirit's judgment in not dispensing different ones to them.

F. Help counselees not to complain about others when their efforts are limited by the measure of their gifts.

G. Help counselees not to be proud of their accomplishments, recognizing that the gifts that enabled them to succeed are from God, not from themselves.

GRIEF

I. Grief is a proper expression of emotion.
 A. Jesus grieved at Lazarus' grave (John 11:33-38).
 B. I Thessalonians 4:13 indicates the propriety of grief for the Christian.
 C. Grief is the expression of a painful sorrow:
 1. Word means *pain;* sorrow over a loss that hurts.
 2. It is a life-shattering sorrow coming also from the disruption of old living patterns.
 D. Grief comes from *loss* of persons (death or separation), position, or power.

II. Grief becomes sinful when it drifts into despair.
 A. The despair that Lindemann and others describe is what happens to unbelievers.
 B. But the believer should grieve differently (I Thess. 4:13).
 1. Hope is an anchor that can keep him from drifting into despair.
 2. He must trust in God and His providential working.
 3. He may know joy in sorrow, knowing the blessings of death to God's children.

III. Grief rarely manifests itself as a simple emotion:
 A. Often complicated by presence of other emotions like fear, anger, resentment, worry, and the feeling of guilt.
 B. Grief also can lead to other complicating problems like sleep loss, depression, etc.

IV. The grief process has three stages:
 A. Initial shock (if not expected).
 1. Could last from a few minutes to a few hours.
 2. Largely comfort (standing by) needed at this point.
 3. Sinful reactions (words, etc.) should be noted and dealt with later on.
 B. Disorganization.
 1. Could last for several weeks; set up regular weekly counseling sessions.
 2. Old patterns in shambles.
 a. Can't go on as in past; change in life style inevit-

able though unwelcome.
b. Past may catch up and come to surface.
c. Time to review old patterns and confess wrongs to God/others.
d. Deal with all complicating problems (see III); sinful reactions.
e. Help counselee clear the rubble of the past (can't build new future life on uncleared rubble).

4. Advise against hasty decisions and significant changes during this period:
a. To sell house,
b. To move in to live with children,
c. To move from community, friends, etc.

C. Reorganization.
1. May last for several weeks.
2. Counseling continues:
a. Opportunity to help to reorganize life afresh,
b. In ways that will better please Christ than former ones did.
3. Goal: seize the opportunity to help the counselee to make crucial life decisions for Christ:
a. Such decisions reserved until this point.
b. Look for new potentials for service.
c. Help set objectives and short-term goals.
d. Help to reorganize life patterns according to biblical principles and priorities.

THE ABC's OF DEALING WITH GUILT

The counselee must

I. *A—Acknowledge* his guilt
 A. In biblical terms: sin against God; not sickness/alienation, etc.
 B. That sin is first against God; then against others (not merely horizontal).

II. *B—Blame* no one but himself:
 A. Not his parents.
 B. Not his spouse.
 C. Not his church.
 D. Not society.
 E. Not God.

III. *C—Confess* his sin
 A. To God, seeking forgiveness (I John 1:7-10).
 B. To any others he may have offended.

Afterward, he must build defenses against that sin and prayerfully set out on a new biblical course of action designed to produce future patterns that are holy.

INFERIORITY, INADEQUACY

I. Not a feeling
 A. But a judgment: "I judge myself to be inferior (inadequate, etc.)," leading to bad feelings.
 B. Therefore, it can be dealt with (can't turn feelings off).
 1. Because the facts of the judgment can be examined
 2. And appropriate action can be taken in accordance with those facts.

II. The judgment first must be investigated
 A. To see if it is sound.
 B. If it is not, then the counselee must be led to discover this,
 C. Since, when he does, the bad feelings that were triggered by the judgment will leave.

III. If the judgment is a sound one
 A. Based upon facts,
 B. The situation must be discussed to determine whether or not the counselee ought to be anything other than inferior in this way. (He may want to be or do what his gifts will not permit.)
 C. If he ought not to be anything other than inferior in this matter, he must be shown that this is so by consideration of his priorities, his gifts, the rightness of it, etc. (cf. Romans 12).

IV. If he is inferior in something in which he ought to excel,
 A. He must be brought to recognize this fact, repent of it,
 B. And be helped to lay out a plan for achieving the skills/knowledge, etc., needed,
 C. And to learn how to pursue that plan to its fruition,
 D. In God's way, by His strength

MARRIAGE BASICS

I. God ordained marriage.
 A. Marriage is not optional, not an expedient or primarily a civil contract.
 B. God Himself ordained marriage as the first institution of society.
 C. Marriage is a covenantal relationship (cf. Prov. 2:17; Mal. 2:14): THE COVENANT OF COMPANIONSHIP.
 1. From God.
 2. The most serious form of relationship of all (like salvation, which is a covenantal relationship with God).
 D. Marriage is good:
 1. Some speak disparagingly of marriage; extol celibacy,
 2. But God said it is "not good" to be alone (Gen. 2:18).
 3. Celibacy is not higher (I Cor. 7 describes the exception: celibacy is *better* only in a time of persecution). Some singled out by God (Matt. 19).
 4. Marriage is not tainted by sex (cf. Heb. 13:4; Eph. 5:21-33; Rev. 19, the marriage of the spotless lamb).

II. God ordained marriage for His purposes:
 A. To represent the relationship of Christ to His church.
 B. The most basic need met in marriage is companionship (cf. Prov. 2:17; Mal. 2:14—the companion of your youth). Meets man's problem of loneliness (Gen. 2:18).
 C. This companionship provides for
 1. *Help* for the man (Gen. 2:18: "I will make him a helper").
 2. *Complementation and enrichment* of one's life (Gen. 2:18: "who is appropriate to" or "who corresponds to." Together, man and woman make a complete whole physically, intellectually, emotionally).
 3. *Propagation and rearing of children* (Gen. 1:28).

III. God ordained marriage to provide for separate decision-

making units: families (Gen. 2:24).

A. The man must leave his parents, making a clean break with the past,
B. And he must cleave to his wife, forming a new unit directly responsible to God.
C. Parents must be willing to have the leaving occur and must encourage it,
D. And children must effect it whether parents are prepared for it or not.

A book, *Christian Living in the Home,* is available for distribution to counselees. Also, a pamphlet, "What Do You Do When Your Marriage Goes Sour?," is available for the same purpose.

SEXUAL PRINCIPLES

The following list of principles largely grows out of an exposition of I Corinthians 7:1-6. Where other references also have been included, they are cited.

1. Sexual relations within marriage are holy and good (Heb. 13:4). God encourages sexual relations and warns against the temptations that may arise from deprivation or cessation.
2. Pleasure in sexual relations (like pleasure in eating or in the performance of other bodily functions) is not forbidden, but rather assumed when Paul writes that the bodies of both parties belong to one another (cf. also Prov. 5:18, 19 and the Song of Solomon).
3. Sexual pleasure is to be regulated by the key principle that one's sexuality does not exist for himself or for his own pleasure, but for his partner ("rights" over one's body are given in marriage to one's partner). Every self-oriented manifestation of sex is sinful and lustful rather than holy and loving. Love is always other-oriented. Homosexuality and masturbation thereby are condemned along with other self-oriented activities within marriage. In sex, as in every other aspect of life, it is "more blessed to give than to receive." The greatest pleasure comes from satisfying one's spouse.
4. Sexual relations are to be regular and continuous. No exact number of times per week is advised, but the principle that both parties are to provide such adequate satisfaction that both "burning" (unfulfilled sexual desire) and the temptation to find satisfaction elsewhere are avoided.
5. The principle of mutual satisfaction means that each party is to have the sexual enjoyment which is "due" him or her in marriage whenever needed. But, of course, other biblical principles (e.g., the principle of moderation), and the principle that one never seeks to satisfy himself but his partner in marriage always regulate the frequency in such a way that no one may ever make unreasonable demands upon another. Requests for sexual satisfaction may never be governed by an idolatrous lust. But neither may such regulation be used as an excuse for

failing to sense and satisfy a partner's genuine needs.

6. In accordance with the principle of "rights," there is to be no sexual bargaining. ("I'll not have relations unless you. . . .") Neither partner has the right to make such bargains.
7. Sexual relationships are equal and reciprocal. Paul does not give the man rights superior to the rights of the woman. Mutual initiation of intercourse, stimulation, foreplay, and participation in the sexual act are not only permissible, but enjoined. Mutual rights entail mutual responsibility.

SUICIDAL PERSONS

Introduction. Two basic times for counseling: before attempt (preventive); after unsuccessful attempt (remedial). They occur in crisis/non-crisis contexts.

I. You can help in a crisis context (e.g., phone call).
 A. Don't try to counsel; this is a precounseling context.
 B. Try to get to the person for persuasion and counsel.
 C. Get pills, knife, gun, razor, etc., out of his hand by giving a manual task:
 1. "Get your Bible and turn to. . . ."
 2. "Put the coffee on and make some sandwiches; I'm coming over."
 3. "Write down these four things to do 'till I get there."
 4. "While I drive over, make a list of the fifteen most important problems you have."
 D. Have wife keep talking on phone while you go, if necessary.
 E. Call police if a weapon is involved or another life is threatened.
 F. Work toward agreement to set up counseling sessions.

II. You can help in a non-crisis context (or after a crisis has been averted).
 A. Set up regular counseling sessions.
 B. First session:
 1. Crucial.
 2. Set up immediately, to show concern; lessen danger.
 3. Ascertain something of the immediacy and seriousness of the threat.
 a. Ask "How did (put this in past tense) you plan to kill yourself?" If answer is uncertain or vague, this *may* indicate threat is unreal or not immediate.
 b. But don't count on this—take every threat as if real.
 4. Gather data about the contemplated attempt:
 a. "You must have some pretty serious problems to

have come to this decision."

b. "What were you trying to achieve through this?"

5. Talk seriously about all negative self-evaluations:
 a. "You must have some good reasons for concluding that your life is useless; tell me about them."
 b. "Now I understand why you say that you are stupid and rotten; those things that you have been doing *are* stupid and rotten. You are right."
 c. "The kind of life you've been living *should* be put to an end. You were right about that, but wrong (almost *dead* wrong) about how to do it. Let me tell you about the way that Christ puts an end to such living. . . ."
6. Never minimize the situation:
 a. "O come on, Sally; things aren't that bad" (very wrong and dangerous).
 b. "Listen, Bill, you aren't all that poor a father and husband . . ." (ditto).
7. Give hope (a key factor):
 a. By asserting Christ's ability to change a situation fully as serious as this one.
 b. By pointing to scriptural promises like I Corinthians 10:13.
 c. By holding the counselee responsible for his failure to meet life's problems God's way.
 d. By assigning concrete homework right away.
 e. By setting up a limited number of sessions (do not keep open-ended): "Well, it looks like this might take us eight or ten sessions to handle. . . ."

C. Sessions in the future:
1. Handle as any other counseling sessions.
2. Make yourself available for any emergency phone calls.
3. Help the counselee to guard against depression (q.v.).

WORRY

I. Establish the fact that worry is sin
 A. Because it shows lack of faith in God (Matt. 6:25-34).
 B. Because it is forbidden by God (Matt. 6:34; Phil. 4:6, 7).
 C. Because it destroys the body (ulcers) (I Cor. 6:19).

II. Since worry is sin, there is hope:
 A. Christ came to die for and deal with sin; therefore worry can be overcome,
 B. By the power of the Holy Spirit,
 C. Whose instructions for doing so are found in the Bible.

III. Worry is a sinful distortion of a good emotion: concern
 A. And may not simply be turned off.
 B. It must be replaced by a proper manifestation of this emotion.
 C. Worry is the focus of concern upon the wrong day—tomorrow (Matt. 6:34).
 1. Mobilizing energies that cannot be released productively (tomorrow is not here)
 2. And leading to a tired but dissatisfied feeling (tensions, chemicals work on counselee).

IV. Worry can be overcome by refocusing concern upon today's tasks (Matt. 6:34c).
 A. Energies can be released productively (on present tasks),
 B. Leading to a tired but satisfied feeling.

V. Worry is eliminated when
 A. One makes plans for tomorrow,
 B. Submits them to God for His bluepenciling,
 C. And leaves the outcome entirely to God (James 4: 13-17; cf. Phil. 4:6, 7).
 D. And when he determines each day how many trees he can chop down,
 E. Faithfully takes these down each day, no matter how he feels,
 F. And eventually cuts a pathway through the woods, with daylight appearing before long.

VI. Worry will not return if the counselee learns
 A. To schedule his daily work
 1. According to God's priorities,
 2. In order to avoid periods of brooding.
 B. To follow the schedule
 1. Rather than feelings,
 2. To build godly responsibility,
 3. And to avoid cowardly and fearful actions.

A pamphlet, "What to Do About Worry," is available for distribution to counselees.

The Counselor's Topical Worklist

On the following pages, alphabetically arranged, there is a list of topics, under each of which appears a limited number of selected Scripture passages. In many ways, this is a curious list, as a quick scanning will indicate. But, to counselors, the peculiar nature of the list is readily understandable and, indeed, constitutes its sole value. It is from beginning to end a counselor's list. It is a worklist, based upon many of the most commonly encountered areas of needs, sins, and problems faced in the counseling context, together with references to key biblical passages that have proven particularly helpful in dealing with each of these topics.

Since the choice of specific Scripture portions will vary from counselor to counselor, according to his understanding and even his interpretation of them, sufficient space has been provided beneath each entry for other references to be added. In this way, by making one's own additions, the list may become a valuable personalized reference source that may be used for many purposes, some of which may extend beyond counseling interests. Plainly, the list is limited, but hopefully it is adequate. Too many topical or scriptural references would confuse the counselor who seeks to obtain quick help (perhaps at times even in the counseling session itself). Indeed, selectivity is what makes the list most useful. Since many persons have asked for just such a list, my expectation is that it will meet a real need.

Adultery
Ex. 20:14
II Sam. 11:2
Prov. 2:16-18; 5:1-23; 6:23-35; 7:5-27; 9:13-16
Hosea, book of
Mal. 2:13-16
Matt. 5:28; 15:19; 19:9
I Cor. 6:9-11

Alcoholism (see Drunkenness)

Anger
Gen. 4:5-7
Ps. 7:11
Prov. 14:17, 29; 15:1, 18; 19:11, 19; 20:3, 22; 22:24; 24:29; 25:15, 28; 29:11, 22
Mark 3:5
Eph. 4:26-32
James 1:19, 20

Anxiety (see Worry)

Associations (bad/good)
Prov. 9:6; 13:20; 14:9; 22:24; 23:20, 21; 29:24
Rom. 16:17, 18
I Cor. 5:9-13
II Cor. 6:14-18
II Tim. 3:5

Assurance
Heb. 4:16; 6:11
I Pet. 1:3-5
II Pet. 1:10
I John 5:13, 18, 19

Avoidance
Gen. 3:8
Prov. 18:1
I Tim. 6:11
II Tim. 2:22

Bitterness (see Resentment)

Blame Shifting
Gen. 3:12, 13
Prov. 19:3

Body
Rom. 12:1, 2
I Cor. 3:16, 17; 6:18-20; 15
II Cor. 5:1-4

Change
Ezek. 36:25-27
Matt. 16:24
Eph. 4:17-32
Col. 3:1-14
I Thess. 1:9
II Tim. 3:17
Heb. 10:25
James 1:14, 15
I Pet. 3:9

Children (see Family)

Church
Eph. 4:1-16
Heb. 10:25
Rev. 2, 3

Commandment
Ex. 20
Prov. 13:13
Luke 17:3-10
John 13:34; 15:12
I John 5:2, 3

Communication
Eph. 4:25-32

Confession
Prov. 28:13
James 5:16
I John 1:9

Conscience
Mark 6:19
Acts 24:16
Rom. 2:15
I Cor. 8:10, 12
I Tim. 1:5, 19; 3:9
II Tim. 1:3
Heb. 13:18
I Pet. 3:16, 21

Conviction
John 16:7-11
II Tim. 3:17
Jude 15

Death
Ps. 23:6
Prov. 3:21-26; 14:32
I Cor. 15:54-58
Phil. 1:21, 23
Heb. 2:14, 15

Decision Making
II Tim. 3:15-17
Heb. 11:23-27

Depression
Gen. 4:6, 7
Ps. 32, 38, 51
Prov. 18:14
II Cor. 4:8, 9
II Cor. 4:1-18

Desire
Gen. 3:6
Ex. 20:17
Prov. 10:3, 24; 11:6; 28:25
Matt. 6:21
Luke 12:31-34
Rom. 13:14
Gal. 5:16
Eph. 2:3
Titus 2:12; 3:3
James 1:13-16; 4:2, 3
I John 2:16
Jude 18
I Pet. 1:14; 4:2, 3

Discipline
Prov. 3:11, 12; 13:24; 19:18; 22:6, 15; 23:13; 29:15
I Cor. 5:1-13; 11:29-34
II Cor. 2:1-11
Eph. 6:1-4
I Tim. 4:7
Heb. 12:7-11

Divorce
Gen. 2:24
Deut. 24:1-4
Isa. 50:1
Jer. 3:1
Mal. 2:16
Matt. 5:31, 32; 19:3-8
Mark 10:3-5

I Cor. 7:10-24, 33-34, 39-40

Doubt

James 1:6-8

Drunkenness

Prov. 20:1; 23:29-35; 31:4-6; 23:20
Eph. 5:18
I Pet. 4:3

Envy

Titus 3:3
James 3:14-16
I Pet. 2:1

Family

Gen. 2:18, 24
Ex. 20:12

A. Husband/Wife

Gen. 2:18, 24
Eph. 5:22-33
Col. 3:18-21
I Pet. 3:1-17
I Tim. 2:11-15

B. Parent/Child
Gen. 2:24
II Cor. 12:14
Eph. 6:1-4
I Tim. 3:4, 5
Eph. 4:32
Col. 3:13
James 5:15
I John 1:8-10

Father (see Family)

Fear
Gen. 3:10
Prov. 10:24; 29:25
Matt. 10:26-31
II Tim. 1:7
Heb. 2:14, 15
I Pet. 3:6, 13, 14
I John 4:18

Forgiveness
Prov. 17:9
Matt. 6:14, 15; 18:15-17
Mark 11:25
Luke 17:3-10

Friendship
Prov. 27:6, 10; 17:9, 17
John 15:13-15

Gifts
Rom. 12:3-8
I Cor. 12–14
I Pet. 4:10, 11

Gossip
Prov. 10:18; 11:13; 18:8; 20:19; 26:20-22
James 4:11

Grief
Prov. 14:13; 15:13
Eph. 4:30
I Thess. 4:13-18

Habit
Prov. 19:19
Isa. 1:10-17
Jer. 13:23; 22:21
Rom. 6–7
Gal. 5:16-21
I Tim., book of
Heb. 5:13ff.
I Pet. 2:14, 19

Homosexuality
Gen. 19
Lev. 18:22; 20:13
Rom. 1:26-32
I Cor. 6:9-11
I Tim. 1:10

Hope
Prov. 10:28; 13:12
Rom. 15:4, 5
I Thess. 1:3; 4:13-18
Heb. 6:11, 18, 19

Humility
Prov. 3:34; 15:33; 16:19; 22:4; 29:23
Gal. 6:1, 2
Phil. 2:1-11
James 4:6, 10
I Pet. 5:6, 7

Jealousy (see Envy)

Laziness
Prov. 12:24, 27; 13:4; 15:19; 18:9; 26:13-16
Matt. 25:26

Lying
Ex. 20:16
Prov. 12:19, 22
Eph. 4:25
Col. 3:9

Life-dominating Problems
I Cor. 6:9-12
Eph. 5:18
Rev. 21:8; 22:15

Listening
Prov. 5:1, 2, 13; 13:18; 15:31; 18:13

Love
Prov. 10:12; 17:19
Matt. 5:44; 22:39, 40
Rom. 13:10
I Cor. 13
I Pet. 1:22
I John 4:10, 19; 5:2, 3
II John 5, 6

Lust (see Desire)

Mother (see Family)

Obedience
I Sam. 15:22
Luke 17:9, 10
Acts 4:19; 5:29
Eph. 6:1
Heb. 5:8; 13:17
I Pet. 1:22

Peace
Prov. 3:1, 2; 16:7
John 14:27
Rom. 5:1; 12:18; 14:19
Phil. 4:6-9
Col. 3:15
Heb. 12:14

Pride
Prov. 8:13; 11:2; 13:10; 16:18; 18:12; 21:24; 27:1; 29:23

Put-off/Put-on (see Change)

Reconciliation
Matt. 5:23, 24; 18:15-17
Luke 17:3-10

Repentance
Luke 3:8-14; 24:47
Acts 3:19; 5:31; 17:30; 26:20
II Cor. 7:10; 12:21

Resentment
Prov. 26:24-26
Heb. 12:15

Shame
Gen. 2:25
Prov. 11:2; 13:18
I Cor. 4:14
I Pet. 3:16

Reward/Punishment
Prov. 13:24; 22:15; 29:15
II Cor. 2:6; 10:6
Heb. 10:35; 11:26
II John 8

Slander (see Gossip)

Stealing
Ex. 20:15
Prov. 20:10, 23; 29:24; 30:7-9
Eph. 4:28

Sexuality
Gen. 2:25
I Cor. 7:1-5

Work

Gen. 2:5-15; 3:17-19
Prov. 14:23; 18:9; 21:5; 22:29; 24:27; 31:10-31
I Cor. 15:58
Col. 3:22-24
I Thess. 4:11
II Thes. 3:6-15

Worry

Prov. 12:25; 14:30; 17:22
Matt. 6:24-34
Phil. 4:6, 7
I Pet. 5:6, 7

PROBLEM	CHECK SIGNS OF	and for INCIDENTAL COMPLICATIONS
ANGER temper (ventilation), resentment	triggering factors, blame shifting, underlying patterns	violence toward others, high blood pressure, colitus, ulcers
BIZARRE BEHAVIOR	sleep loss, drugs, organic base, camouflage, guilt, bizarre reality frame MULTIPLE CAUSES	sleep loss (cyclically caused by and causing problems)
DEPRESSION [ceasing to function]	responsibilities and interests slipping; following feelings: brooding, self-pity, guilt	guilt, sleep loss, anger, unbiblical language: "can't, no use," etc.
DRUNKENNESS DRUGS	illegality, theft, bizarre behavior	liver problems, other injuries to body, withdrawal symptoms, sleep loss
FEAR	guilt (Prov. 28:1), past problems associated with fear	sleep loss, irrational actions, responsibilities avoided, guilt
GRIEF (loss)	complicating mixed emotions: fear, anger, guilt	sleep loss; rash, quick decisions
GUILT	VARIOUS PROBLEMS underlying patterns	sleep loss, anger, diversionary tactics
SEXUAL SIN		
1. Adultery	problems in marriage	pregnancy, divorce action, V.D.
2. Fornication	pornography	pregnancy, V.D.
3. Homosexuality/ Lesbianism	associations, places, pornography	bodily injuries
4. Masturbation	when, where, triggering factors, pornography	other pressures
SUICIDAL	self-pity, guilt, giving up	sleep loss
WORRY	daily output of work, guilt	guilt, sleep loss, laziness, ulcers

Chart to Ten Common Problems

DIRECT HIM TO . . .	SPECIAL FUTURE EFFORT	KEY PASSAGES
seek forgiveness, learn to release anger under control, toward problems, not toward persons	emergency conferences, settle matters quickly, thought life	Eph. 4:26-32; Matt. 18:15-20; Prov. 29:11; 25:28; 19:11; 14:29
take H.O.D. test (if indicated), sleep routine, scheduling — MEET EACH CASE INDIVIDUALLY	scheduling VARY WITH CASE	VARY WITH CASE
assume responsibilities, confess any guilt, schedule life and learn discipline, WHETHER HE FEELS LIKE IT OR NOT	allow no brooding, follow schedule rather than feelings, think list. Proper occupation, not preoccupation	I Cor. 10:13 Phil. 4:8
totally restructure life	cultivate proper friendships	I Cor. 15:33 Eph. 5:18
do responsibilities out of love for God and neighbor, whatever happens. DON'T TRY TO STOP FEARING	to focus on the loving deed rather than on the fear	I John 4:18
clear rubble from the past; reorganize life for future. Schedule	build new friends, change activities, thought life	I Thess. 4:13ff.
repent, seek forgiveness of God/man. Restitution if necessary	confess and forsake sin immediately	I Cor. 6:9-11 Prov. 28:13
REPENTANCE for all 4		Phil. 4:8
seek reconciliation with spouse, forgiveness from God/others involved, total restructuring of life	thought life	I Cor. 6:9-11
seek forgiveness from others involved	thought life	Ex. 20:14
replace bad associations with godly ones, total restructuring of life	thought life, work toward marriage	I Cor. 15:33
schedule, work hard, rearrange environment	thought life, follow schedule of time and activities, work toward marriage	I Cor. 7:8, 9
totally restructure life	growth in solving problems God's ways	Ex. 20:13
work on today's problems, leave tomorrow to God	thinking about today's problems, not tomorrow's	Matt. 6:34 Phil. 4:6

Personal Notations

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